

THE  
**WAR**



**CRY**

AND OFFICIAL GAZETTE OF THE

**SALVATION ARMY**  
IN

CANADA, N.W. AMERICA AND NEWFOUNDLAND

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WILLIAM BOOTH,  
General.

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EVANGELINE BOOTH,  
Commissioner.

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"A Certain Blind Man Sat by the Wayside Begging."

(See article, page 4.)

## On Their Uppers.

"Boss," said the two chums, in chorus. "can't you help us? We're on our uppers, and—" "True," interrupted the stern-visaged man, as he passed on, "you're on your uppers because you've sold your souls for rum."—Record.

## Who Drives Your Carriage?

"See the capitalists riding along in their fine carriages!" yelled an anarchist at a meeting in a Chicago suburb. "Where are our horses and carriages?"

"The saloon-keeper's driving mine around," responded a red-nosed spectator, with dejection.—Spectator.

## From Many Minds.

SELECTED AND FORWARDED BY M. F. ELLIS, CHARLOTTETOWN.

"God never has built a Christian strong enough to stand the stress of present duties, and all the tons of to-morrow's duties and sufferings piled on the top of them."

"Sweet satisfaction comes to those who try, no matter how humbly, to be earthly providences to the poor and helpless, and gild their mite with the gold of charity, before it is laid up where thieves cannot break through and steal."

"As we need sympathy and help in what we endure, so do others in their tribulations, and it becomes us to give out, as well as take in, kindly consolation and assistance. Our Saviour suffered, but it was that He might be all the more able to sympathize and aid His people."

"When we have reached the meridian of life, and take even a casual glance at the past, we are ready to exclaim: 'What a vast amount of unnecessary worrying we have taken upon ourselves!'"

"There is something beautiful and sweet in these words of Jesus about children: 'Their angels do always behold the face of My Father which is in heaven.' It is the expression of complete trust and fearless confidence. In Eastern lands only a few were allowed to stand in the presence of kings. Little children stand in the presence of the King of kings; it is the spirit of childhood that lifts up its face to God."

"Be thankful for the darkness into which you have been led. If the way to the light that never shall go out lies through darkness, be thankful for the darkness."

"The temple we build—we Christians are called by God to help in building for His name a spiritual temple composed of living stones (1 Peter ii. 5) where a royal priesthood (Rev. i. 6) shall offer continually the incense of prayer and thanksgiving, and the spiritual sacrifice of body and soul lovingly consecrated to His service (Rom. xii. 1)."

## Life Tragedy.

MAN CONDEMNED TO DEATH—RELEASED AFTER YEARS IN PRISON.

The latest of the life tragedies which have come under the notice of the Salvation Army is that of Henry Bowles, now sheltered at their Prison Gate Mission Home, King's Cross, London.

In 1888, fifteen years ago, Bowles was sentenced to death on the charge of poisoning his housekeeper and son with strychnine. Fourteen hours before the execution this sentence was commuted to penal servitude for life. During these years not only has the conduct of Bowles been excellent, but the Salvation Army, through its Prison Mission, conducted by Colonel Sturges, has become convinced of his innocence. Three years ago General Booth conducted a meeting in the prison and had such an interview with Bowles as, wrote the General later, made a "great impression on me." Following another such interview he begged, on behalf of the man, the special consideration of the police commissioners. The ultimate result was that Bowles

was released, and now the further proof of belief is shown in the man's innocence is shown in the fact that the Home Secretary has cancelled his license and he is a free man.

A nursery and gardener by occupation, Henry Bowles, on the death of his wife, engaged as housekeeper to look after his children a woman recommended by a friend. She was, unfortunately a secret drinker, and Bowles, on discovering this, reproached her and refused more money. That night he heard her say to his son, "I'll take a pill, and as you're not well you have one also." Shortly after he heard a thud in the kitchen, followed by the voice of his son, pleading for water, and on going in he found him in horrible pain. Helpless. He rushed for the doctor, a mile away, but help came too late. Eight times he was brought before the local magistrate, the case being remanded each time for want of evidence. The magistrate wished to release him, but the police officer put the case in the hands of the public prosecutor. After a further remand the prisoner was committed.

The evidence at the trial was purely circumstantial and after two hours' consultation the jury declared it could not come to a decision. It was sent back, and in another hour it pronounced the man guilty. The press clamored for a new trial, and the Home Secretary, addressing his constituents, said that had he been on the jury he would have favored an acquittal. No evidence pointed to Bowles' obtaining or administering the poison.

In these fifteen years Bowles lost touch with his family, but there has since been a re-union at the house of a daughter, who married a doctor.—London Chronicle.

## The Northfield Schools

Robert Ingersoll and Dwight L. Moody were contemporaries. Both died within a short time of each other. Both were largely eulogized by the press, though each stood for radically different principles. The memory of the former, however, has nearly passed away, while that of the latter is renewed afresh with each summer migration to his home, and with each session of his schools. Why this is so, is because Mr. Moody, casting self aside, strove to provide for the needs of others. Passing a hut one time on the mountain side, he saw some girls about the school-girl age, braiding palm-leaf mats. There was no school near them, and they could not afford to go away to one. After a few questioning remarks Mr. Moody determined to found a school for just such girls. That was in 1879. The school was Northfield Seminary. Two years later he established a similar school for boys, and called it Mount Hermon.

In the twenty years since then, these schools have developed so that last year the total enrolment was about 1,200, representing not only nearly every State in the Union, but also many foreign countries. That these students are the ones for whom the school was founded is shown in the report of the Principal of Northfield Seminary, who says, "Two-fifths of our girls have no high school within reach, one-third are from towns of 5,000 inhabitants or less, and nearly one-fifth are farmers' daughters. Two-fifths have lost either father or mother, or both. One-third are girls who have done something toward self-support. Twenty-seven are paying their own way, and ten others are meeting their expenses in part, while forty-seven more are being assisted by the Students' Aid Society and scholarships. Our plan is not to accept girls whose parents could afford to send them to more costly schools, nor to accept those who would be likely to prove poor investments." The annual report of the Principal of Mount Hermon School has a similar import. Of the 725 boys registered there, one-third are working their own way. This is possible from the fact that the average age of the school is higher than it is at the ordinary College Preparatory School, and because the method by which the school is run is to provide board, room, and tuition for the students, as just half the actual cost. This opens a way for sturdy industrious fellows to prepare for college and smile at their empty pockets. The idea is not a free education, but an education possible through work. That young men and women are anxious to avail themselves of such a place is shown when it is known that at Mount Hermon the ratio of applicants to vacan-

cies is four to one; and this year at Northfield Seminary, for every vacancy there were seven applicants. This means that hundreds of deserving men and women have to be turned away because of lack of accommodations. As might be expected from a place connected with D. L. Moody, a strong religious sentiment permeates both schools. Daily chapel exercises are held, a well-established church is maintained, and in addition, students are required to pursue courses in Bible the same as in Latin and Greek. Character, rather than brightness, is the standard by which each student is judged, and not infrequently assistance is given to the more vigorous Christian when the merely clever student is turned aside. To give a preparation not only for a college, but for the best and noblest kind of life, is the purpose and first object of the Moody Schools.

## In Sin at Seventeen.

The other day there was arraigned in the local Police Court a young miss. The girl was charged with vagrancy. She was one of the wayward class, only about seventeen years old, but already deep in the meshes of sin. Her story was pitiable. She had a father and mother, but no home to go to—had been driven from it. Alone in the world, she fell a victim to designing men, and for her the future had no hope. Her path had been downward until the walls of a prison enclosed her. There was an opportunity for Christian charity. The courts of justice could do nothing for her. The State had made no adequate provisions for her, and cannot. Society has no place for her. The girl needs love, sympathy, and encouragement to start life anew. Right here is where the Salvation Army, at whom some sycophantic individuals are wont to sneer, showed its usefulness. The spirit of the Master working in their hearts, noble members of the local Salvation Army took in the despairing girl and will provide for a home, good influences, will be true friends, will reclaim her as the Army has reclaimed hundreds all over the world. They do the work of the Master, who came to save sinners, to heal the wounds of the broken hearted and give liberty to captives. The local Salvation Army has exemplified true Christianity in a noble and characteristic manner.—Fargo Forum.

## The Strength of Humility.

If thou desire the love of God and man, be humble; for the proud heart, as it loves none but itself, so it is beloved by none, but by itself; the voice of humility is God's music, and the silence of humility is God's rhetoric. Humility enforces, where neither virtue nor strength can prevail, nor reason.—Francis Quarles.

## Pure English.

A Frenchman explained to the Englishman that he spoke very "naughtily," and asked his friend to kindly correct him. At the end of the interview: "I am sorry," said the Frenchman, "that I have cockroached on your time so largely."

"You must not say cockroached," said the Englishman, "you must say henchroached."

"Ah," said the Frenchman, "I always have so much trouble with the gender of the English words."

## Difficulties of Impure Lives.

"I am unable to accept Christianity. I am troubled with great intellectual difficulties," answered a young man with affected, skewed-up brow and agnostical sigh. "See here, my friend," said the Christian business man, who was talking with him, "are not your difficulties the difficulties of an impure and unrighteous life which you are attempting to cover up by these flimsy excuses for not accepting Christ? The man flushed and blushed, and his eyes revealed the lie he was living. "And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."

## A SOLDIER OF THE KING.

The Life Story of  
Bandmaster Liddle.

(Continued from last week.)

JAMES RECEIVES "DOG'S LEGS."

Here James met a good many of his old chums, who gave him a hearty welcome. Having landed his charges at their destination to the entire satisfaction of Captain Hastings, James got an Irishman's promotion from "Salt-Water Sergeant-Major" to Private, and seeing that officer had promised to reward him in some way for his faithfulness, Private Liddle made the request at once to join his own company, the 72nd. A consultation between the commanding officer and Capt. Hastings brought the pleasant information to Private Liddle that his request would be granted provided he could secure an outfit, which was speedily made up by two or three of his old chums, who were extremely anxious to have him again.

Soon he began to rise steadily in the ranks. He first received the "dog's leg," making him into a lance-corporal, then filling various positions of importance on the field of battle until he became once again sergeant, making a unit in the great army chasing the hostile Tanta Topce. Forced marches were the order of each day. Often after weary miles of travel they would come across the rebels, only to find they had hastily deserted camp, which by their lighted fires showed signs of recent occupation. These were the days when James knew what it was to be tired—to be compelled to march with heavy accoutrements is not child's play, and forces one's mind to frequently cross the sea, and understand fully how deliberately one has thrown away ordinary comforts of home, which are greatly magnified by the stretch of space between them and present hardships. The soldier's duty is to thrust recollection out of mind, and to do, and if needs be, die.

For the information of some of our readers, it may be as well at this juncture for us to give a brief outline of the Indian Mutiny, which cost so many of the lives of Britain's sons, and millions sterling in money.

## THE MUTINY OF 1857.

It would be impossible, and out of order, in this short life-sketch, to do more than merely summarize the causes which led to the great Sepoy mutiny of 1857. In the year preceding the great mutiny the Indian army had reached its greatest strength. Including the local and irregular corps (about 100,000 strong) the total strength amounted to 38,000 Europeans of all arms, with 276 field guns, and 348,000 native

troops with 248 field guns—truly from a worldly point of view a magnificent establishment, and, outwardly, worthy of the great Empire which England had created for herself in the East, but then inwardly unsound, and one would think almost on the eve of crumbling to pieces.

For many years the discipline of the Bengal army had been relaxed. The system under which the ablest regimental officers were withdrawn to staff and civil employ was evidently incompatible with efficiency, the centralization of the army administration was excessive, and it was found that the powers of commanding officers had greatly diminished. The supposed wrongs of Oudh stirred up the soldiers so largely recruited from that Province, and the religious prejudices of those otherwise well disposed, were inflamed by the secret emissaries of the disaffected. The Sepoys were told that the Government wished to force them to break their caste and abjure their religion, that they were to be sent across the sea to die in foreign and detested lands, or to be sacrificed on their own shores. Even the ridiculous endeavor to assimilate native to British soldiers in outward appearance was turned to account by these emissaries. The "greased cartridges" were but the spark which set the whole aflame. The miserable delusions spread, the loyally-disposed cast in their lot with the disaffected, feeling that when once a mutinous spirit had been shown, all was lost to them as a military body, and the Bengal native army was in a short space of time only a chaotic mass of disbanded and mutinous soldiers. However, the story of the rebellion is the history of those days, and cannot be treated at length in this place. Fortunately for the British power in India, the mutiny did not spread to the Madras and Bombay armies; in the darkest days the ancient enemies of Britain, the Sikhs, no only remained faithful, but came forward to render powerful assistance.

## THE END OF THE EAST INDIA COMPANY.

By the autumn of 1858 the mutiny was virtually crushed, and the task of reorganization commenced. On the 1st of September the East India Company ceased to rule our Indian Empire, and the British Government took up the reins of power. On the important question of the reorganization of the Indian army the opinions and advice of the most distinguished soldiers and civilians were invited. Masses of reports and evidence were collected in India, and by a royal commission in England. On the report of this commission the system was based. They recommended the abolition of a local Eur-

opean army, and the amalgamation of the existing one with the royal army; that the native army should be enlisted for general service, and be of fixed nationalities and castes; that the irregular system should mainly obtain in the native cavalry; and that the native infantry should be mainly regular. The European force was greatly reduced, while the native army was largely increased. Altogether many important changes, however, have taken place since the great reorganization was commenced in 1858. Let us hope that British rule in India may never again be put to such a severe test as that of 1857.

## MUCH BLOODSHED.

Peace was finally not brought about without much bloodshed and great privation on the part of the British soldier; James Liddle, as an eye-witness, has a few desperate tales to tell. He remembers well one fine morning a young officer landed on the field of battle with all his gaudy decorations; by night he lay among the slain, and his blood-stained garments used, under fearful straits, to clothe some living wretch, although this was strictly out of accord with regulation. A touching incident was that of a private whose curiosity induced him to stand up in one of the trenches; it will hardly be believed that for a brief space of time a line of soldiers witnessed from a long distance an approaching cannon-ball which made straight for his head. The soldier was so terror-stricken at the appalling sight that he was transfixed, struck by the ball, and of course instantly killed. But here allow Brother Liddle to tell his own story:

"Our men suffered very much with dysentery and other maladies caused by drinking impure water. The marches, with the exception of forced marches, were at night, when, being dark, we could not see what we were drinking. In addition, a great number of our men suffered with blistered feet. Rivers had to be forded with all our clothing on, the sand getting into our boots, beside the unpleasantness of having our clothing drying upon us, which, fortunately, in that climate, did not take long. Some of the streams were shallow and some were deep. In crossing the latter we naturally experienced much difficulty. Often the water would take us up to our arm-pits, when we had to carry our rifles and ammunition over our heads to keep them dry. The crossing was not made more agreeable or easy by the strength of the currents, which at times carried the soldiers off their feet and endangered their lives; in fact, one man was carried away by a strong current of water, and it was the general belief he was

## SEIZED BY AN ALLIGATOR.

as the rivers were infested with them; but serious as the situation was, we could not keep from laughing. One of the men would step on a large slimy boulder, lose his footing, and away he would go, taking two or three with him, which would cause a hearty laugh at their expense. We were on the march for about three months, keeping pretty well on the heels of the rebels, chasing them into the hand of other brigades, which was very discouraging. During those three months I saw a few cities in the Bombay Presidency: Poonah, Indore, Gwalior, Neemuch, and other towns, and saw quite a few of those idols which are worshipped by the different castes. The Sudras stand lowest in the scale of castes, and suffer a degree of degradation greater than falls to any other class of natives not actually bondmen. The occupation of this caste is mostly agricultural. Their employments are invariably transmitted by hereditary descent from father to son. Though they acquire great mechanical skill, they never attempt to vary their method or make any improvement on the model handed down from their ancestors. The loss of caste is a terrible thing. The unfortunate one becomes a despised and miserable outcast. Henceforth the offender can see no more the face of father, mother, brother, or sister, or even his wife or children. They will all fly from the offender's presence. The Hindoos are active and industrious. They live in low mud-houses, eating on the bare ground, having neither tables nor furniture. The walls are naked, and the mud floor, for the sake of coolness, is every morning sprinkled with a mixture of water and cow-dung. Our bungalows, when we were in Poonah, were washed with the same by the natives.

(To be continued.)



Olive Street, Calcutta, India.



# A New World.

BY THE EDITOR.

(To our frontpage illustration.)

"A certain blind man sat by the wayside begging."—LUKE xviii. 35.

THE sight of a crippled or maimed man is always one that moves any individual, except the most callous and unfeeling, to pity, and ought to move us also to gratitude for the enjoyment of health and a whole body. How completely we often forget to look upon our body as the wonderful and exquisite organism—the crown of the material creation—with that measure of keenest appreciation that it deserves. Its amazing structures of muscle and bone, by which we are capable of moving about, lay hold upon things, and execute a thousand movements, and its organs of the senses, are exceedingly ingenious, and yet their great value to us is not nearly approximately estimated until by some accident we are robbed of the use of perhaps two or three of them. Let one but lose

## ONE JOINT OF THE LITTLE FINGER

and its absence will be sadly felt by the innumerable inconveniences occasioned by that loss. Let an arm or a foot be amputated, and at once we realize the immense usefulness of the lost limb by the many functions we can no longer perform, and others only with difficulty.

The calamity becomes greater when certain organs of the senses are concerned. An armless man may find loving hands to do his wishes, or a footless man may yet be wheeled to any place desired; but let a person by some misfortune lose his tongue, and with the loss of speech the intercourse with humanity becomes very difficult, for even writing becomes a very tedious substitute for the human voice. Still more to be lamented is the one whom deafness claims for its victim. The world becomes at once silent; music and sound are shut out for ever; the eye anxiously watches the lips of a dear one but the ear receives not the words spoken. What an immense kingdom the realm of sound is can only be understood rightly when we are exiled from it. But

## THE GREATEST LOSS

of any physical faculty is the loss of sight. Our feet can but slowly guide us, our hands but carefully feel the objects within reach. True, the tongue can speak and the ear hear, but the day with its glories has departed, and taken with it all those millions of conceptions of color, form, and movement, of which memory but sadly reminds us. The bloom of spring, the cloud-speckled sky, the storm-swept sea, the familiar streets and scenes of our surroundings with the faces of loved ones, are at once hidden from us by the black veil of blindness.

How infinitely greater is the loss, however, when blindness has been a misfortune of birth. Forms and shapes are but slowly comprehended by running his fingers over their lines, and many perceptions must of necessity be very incomplete, or even inaccurate; some even are impossible. How will you make a man born blind understand the difference between light and darkness? Or the distinction between red and blue, the golden sunset and the leaden color of the rainy sky? For these there are

## NO MEANS OF COMPREHENSION

when the eye cannot see, and there is no former memory of light.

Such an unfortunate man sat by the wayside begging when Jesus once visited Jericho. Crowds of people thronged the highway, eagerly following the great Teacher. Some believed in Him and followed Him to hear the truth; some followed because He had blessed them, and they loved Him; some were there who hated Him and His new way of teaching the people, which upset their cherished traditions and mocked their veneer of dignity; but the greatest number, doubtless, followed Him from curiosity, which is always the most powerful attraction for the crowd. They wanted to see this Man who some said was a prophet, and some declared the Messiah, and some a great teacher and wonder-worker. Perhaps He would perform some miracle which would be worth seeing. And the blind man, hearing the hum of many voices

approaching, asked its meaning. He was told that Jesus of Nazareth was passing by.

"Jesus of Nazareth?" the beggar repeated; "why, that is the Man who heals the sick and opens the eyes of the blind. They say He is the Messiah. Why, here is my chance at last. Now or perhaps never!"

With the anxiety born of the intense desire to see, he cried, "Jesus, Thou son of David, have mercy on me!"

Would He hear him?

"Oh, be quiet! What does a miserable beggar want to stop the crowd for? Have some decency about you!" Such and similar remarks were hurled at him from the passing throng. How strangely blind these people were to their opportunity, while the blind man plainly saw his. They came from curiosity to see the carpenter's son perform some miracle; here was a chance, but those who came to see one were the first to rebuke the one who sought it.

But he would not be quieted. The chance was too precious. One thing he needed, and the One who could give it was passing. He could not afford to heed the crowd's rebuke.

"Jesus, Jesus, Jesus! Thou son of David, hear me! Have mercy upon me!" All the anxiety of his mind, all the desire and longing of a lifetime, all the fear of missing his opportunity, were crowded into that cry.

Jesus heard. Jesus always hears the sincere cry of the needy soul, be it even but a whisper.

Jesus stood. When the Saviour of mankind passes by, the slightest desire for His help will cause Him to stay.

Jesus commanded His disciples to bring the beggar to Him. That is the work of His disciples still—to bring the sinner, the needy, the sick, to the Great Physician. We are to be feet to the lame, hands to the maimed, and eyes to the blind.

And Jesus healed.

"Receive thy sight; thy faith hath saved thee."

The power to heal, the sympathy that compels the exercise of power, is with Jesus. But personal faith is required; it is the conductor of the divine electricity which establishes instantaneous connections between divinity and humanity.

"By faith ye are saved, through grace."

"And immediately he received his sight, and followed Him, glorifying God." No more guide necessary; he could see. No need to spend an hour to describe to him the beauty of the tree under the shadow of which he sat; a glance told him all. With a sweep from the sky to the horizon, and from east to west, he comprehended in two minutes more of the world than all his life-time of listening and touching had taught him; he could see.

Unbeliever, do you find it difficult to understand God, and eternity, and the immortality of the soul? Do the great themes of sin and holiness, heaven and hell, salvation, resurrection and judgment only present dense mysteries to your mind? Is the spiritual world but a misty conception to you? It is because your soul is blind. It is groping for the truth and in some vague sense touching its shapes, but cannot get a prospective view of the whole. Your soul is blind because its eyes are veiled with the cataracts of sin.

But there is a great Specialist for your case. If you call upon Him He will hear and He will help. But you must come in repentance, and you must come in faith. Then the scales will fall, and a new world will be opened to you, which you will enter; and the new world is the Kingdom of Heaven.

Seven persons were killed and thirty-three wounded during a conflict between Clericals and Socialists at Bilbao, Spain.

It is believed that the visit of the Italian King to Paris will result in a treaty for the arbitration of international questions.

No man can boast of himself; and if, in the presence of God, we could ask all these justified sinners, "Have you been saved by your own strength?" all would reply as with one voice, "No; unto us, O Lord, not unto us; but to Thy name give glory."—Savonarola (Martyr, 1498).

# The Sacred Tenth, Or, Studies in Ancient Tithing.

## VII—THE ROMANS.

We are now approaching the end of our inquiries from non-Biblical sources, respecting Pagan tithing, and we proceed to ask how far the practice obtained among the Romans, and some few other Pagan nations of ancient Europe.

As with the Greeks, so with the subjects of Rome, we are able to trace the custom to their earliest or legendary history. Hercules is the god most frequently mentioned among them, as the receiver of tithes. He was one of their chief, and most ancient, deities; his rites, as Livy testifies, having been first taken into use by Romulus, who founded Rome (some say B.C. 753). Soon afterwards we come to a legendary King of Rome, Tarquinius Priscus (616-579 B.C.), who, having taken Suessa, is said to have paid a tithe of, at least, 400 talents of silver, to the gods in general. Later, that is about 458 B.C., we are told of another legendary hero, Marcus Coriolanus, who would not distribute his spoils to his soldiers until he had first deducted that which was sacred to the gods; and so likewise Marcus Horatius, after his victory over the Sabines, first separated whatever was to be dedicated to the gods.

Next in order of time, perhaps, should be mentioned an incident which speaks volumes for the reverence and sacredness with which the payment of tithes was regarded by Romans and Grecians alike, as recorded by Livy and Plutarch. After the conquest of the city of Veii by Camillus (395 B.C.), the Augurs, or temple prognosticators, made report that the gods were greatly offended, they knew not why, until the sacrifices enlightened them. Whereupon, Camillus stated publicly, that this was not at all surprising, for the State had gone mad, in not acquitting itself of its religious obligations. Moreover, his conscience would not allow him to pass over in silence the fact, that the spoil had not been properly tithed. Accordingly money was issued from the treasury to rectify this; and it was resolved that a golden bowl (made of jewels brought by the women) should be carried to Delphi as an offering to Apollo.

Lucius Valerius, Lucius Sergius, and Aulus Manlius, being sent in a ship of war to carry the golden bowl to Delphi, were intercepted by the pirates of the Liparenses, and carried to Lipara. Upon this the chief magistrate, reverencing the name of ambassadors, and the offering, and the god to whom it was sent, and the cause of the offering, impressed the multitude also . . . with (a sense of) religious justice; and after having brought the ambassadors to a public entertainment, escorted them with the protection of ships to Delphi, and from thence brought them back in safety to Rome.

We have instances of tithes being offered by more than one, also, of the Dictators. Thus Postumius, upon his victory over the Latins, tithed the spoils, and spent 40 talents upon sacrifices, and prayers, in honor of the gods, besides erecting a temple with what remained, to Ceres, Bacchus, and Proserpina. And similarly we read of Sulla, a celebrated Roman general and Dictator (born about B.C. 138), of whom Plutarch says the people were feasted in connection with the dedication of his tenths to Hercules.

Lucius Mummius, the Roman consul who captured Corinth and completed the Roman conquest of Greece, 146 B.C., is another example of a conqueror dedicating spoils of war to Hercules, under the name of *Sancus Scipiator*, and this we learn from an inscription which says it was done "according to ancient custom." And we have the case about a century later, of Cassius, whose estate before his Parthian expedition (53-51 B.C.) being computed at 7,100 talents, the tithe to Hercules is mentioned as a usual charge thereon.

It would seem, in fact, to have been the proper and ordinary thing for a Roman commander to offer a portion of his spoils to some deity, if we may believe the testimony of Servius, who lived in the fifth century, who says that "it was a Roman custom when they made war to promise some of the spoils to the gods, and therefore there was a temple at Rome dedicated *Jovi*

*prædatori*; not that he presided over the spoils, but because some of the prey was due to him."

Nor was it military people only, among the Romans, who paid their tithe; for Plautus, a Roman dramatist, who died 184 B.C., refers to Roman merchants, who, from very early times, used to pay a tenth of their gains. His example occurs in the *Parasite* who, after reckoning up his profitable merchandise, says, "he must sell it as dear as he can, that he may spend the tenth upon Hercules." Travelers and tradesmen also, had their proper gods to whom they paid yearly tithes, as appears by that inscription in Scaliger, mentioning Cæsius, a merchant who yearly vowed tithes to Fortune, Apollo, and the deities of the way.

The same custom obtained, presumably, among Roman farmers; for Varro 116-27 B.C.), in his great work upon agriculture, advises every man to pay tithes diligently of the fruits of his ground. Cicero, a contemporary of Varro, jestingly remarks that no man ever vowed to Hercules a tenth, in the hope of increasing his wits. Pliny (A.D. 23-79, who calls the tithes sent to Delphi, firstfruits) says, illustrating his point, the Romans never tasted their new fruits or wines till the priests had taken the firstfruits of them; and, as if nothing might go untithed, it would seem, according to Papinius (died 212 A.D.) that the Romans paid a tithe even of the beasts killed in hunting, namely, the skins, to Diana.

In addition to the foregoing facts, and definite statements, we have others of a more general character concerning the religious customs and opinions of the Romans in respect to tithing. Varro says, "Our fathers used to vow the tithe to Hercules, nor did ten days pass without such a consecration, by which the people were feasted on free cost, and sent home with laurel crowns." Also Festus, as quoted by Paulus Diaconus, writes still more to the point, if possible, for he is reported as saying that the ancient Romans offered every sort of tithe to their gods.

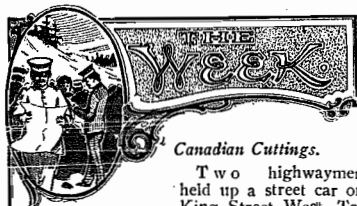
We get further light on our subject from Diodorus Siculus who, writing in the first century before the Christian era, says that "Hercules, being very well pleased with the kindness of the inhabitants of Palatium, foretold them that after his communication (as Spelman puts it) those who would consecrate the tenth part of their substance unto Hercules should be very fortunate and prosperous in the whole course of their lives; which continued, says Diodorus, a custom unto my time" (that is, to the days of Julius Caesar). Then, prosecuting his point, Diodorus instances the case of Lucullus, and other wealthy Romans, saying, "Many Romans accordingly, not only such as were of very mean estates, but also many of the richest sort, have made these vows unto Hercules, to give him the tenth of all; and these subsequently becoming very wealthy, have accordingly given unto him the tenth; their estates amounting to 4,000 talents."

As for Lucullus, the Patrician and general, no less famous in war for his skill than in peace for his wealth and luxury, his villas were admired for this splendor. He expended fabulous sums on his table; was the first to introduce cherries into Italy; and was, in fact, one of the wealthiest men of his day; but after making an estimate of all that he was worth, he gave the tenth in oblation unto Hercules: which tenth was laid out upon many and sumptuous feasts to his honor, gifts to his temples, and the like. Spelman remarks also, that the Romans thought that the cause why Lucullus abounded so much above others in wealth, was that he paid his tithe so faithfully.

Nor was the fulfilment or non-fulfilment of a vow to pay tithe, treated as a light matter even in Roman law; for Ulpian, a celebrated Roman jurist of the third century, is quoted by Justinian to the effect that if, after having made a vow, a man died, his heir and executor was bound to pay what had been vowed.—Written and forwarded by Henry Lansdell, D.D., Morden Sollege, Blackheath, S.E.

There may be wiser worlds where souls pray to be delivered from unbroken joy.

There is a great deal of difference between owning a business and being owned by one.



#### Canadian Cuttings.

Two highwaymen held up a street car on King Street West, Toronto. At the point of a revolver they took the conductor's fare-box and pouch. The motorman recovered the fare-box and the police captured the men.

Sir William Mulock was able to announce a surplus in the Postoffice Department this year, including the Yukon service, and general increases of salaries to country postmasters were announced.

Ontario Provincial vital statistics for 1902 show marriages and births increased and deaths decreased.

The population of Montreal is now 277,829. The birth-rate has increased to 38.65 per thousand.

Ontario Socialists in convention determined to nominate candidates in West Elgin, North Waterloo, and Manitoulin.

Four miners were killed by gas in No. 1 mine at Morrissey, B.C.

The installation of Principal Gordon, of Queen's University has taken place.

The decision reached by the Alaska tribunal is adverse to all Canada's contentions, excepting those relating to the Portland Canal. The United States retains Skagway and a substantial strip of the coast, and Canada's contention that the southern line of demarcation runs from Cape Mazon north of Pearce and Wales Islands and up the Portland Canal, is sustained.

A parcel containing \$2,700 was snatched out of the hand of the postmaster at Port Greville, N.S., by an unknown man, who got away.

The Bank of Nova Scotia, at St. Andrew's, N.B., was robbed by safe-crackers.

Mr. J. A. Macdonald, of Rossland, was elected leader of the Liberal party in British Columbia. Chinatown, at Montreal, was raided and seventy-five persons arrested, including forty Chinamen.

#### U. S. Sightings.

The American whaler, Joseph Manta, has been wrecked on the Island of Pico, one of the Azores group, and her crew of fifteen lost.

It is reported that a monument to Queen Victoria is to be erected at Boston, U.S.

Twelve men were killed by the collapse of a traveler crane on a new bridge near Pittsburgh.

#### British Briefs.

It is reported that Sir Louis Jette and Mr. Aylesworth refused to sign the draft of the Alaska tribunal's decisions.

The Anglo-French treaty, signed at London, provides that differences as to the interpretations of treaties shall, whenever possible, be submitted to The Hague tribunal.

At Edinburgh Lord Onslow again declared that the restrictions on the importation of Canadian cattle would not be removed.

The flood situation throughout Britain has been serious.

Another British battleship and a cruiser have been ordered to proceed to Chinese waters.

#### International Items.

The report of the death of Boris Sarafoff, the famous Macedonian leader, is confirmed.

It is reported that 150 lives have been lost in an earthquake at Turshiz, Persia.

The Pope has contributed 4,000 francs for the relief of the Macedonian refugees.

Fifteen Italian laborers were killed as the result of a railway collision near Washington Crossing, N.J.

Monsignor Merry Del Val, formerly Apostolic Delegate to Canada, has been appointed Papal Secretary of State.

Wireless telegraphy was inaugurated between Peking, China, and the coast.

Strikers at Armentieres, France, set a factory on fire and fought the troops trying to restore order.

There are reasons to believe that Nicaragua and Guatemala are on the eve of declaring war on Salvador and Honduras. Boundaries and land concessions are involved in the differences between the countries.

It is reported that a force of Turkish troops crossed the Serbian frontier and were driven back by serbian troops.

A state of siege has been declared at Armentieres, France, owing to continued rioting.

The King and Queen of Italy were cordially welcomed at Paris.

It is reported that the situation of the Sultan of Morocco is becoming desperate, the imperial forces having been again defeated.

#### Russian Labor Troubles.

Labor troubles continue at Odessa, where the workers are incensed at the wanton deportation recently of 600 of their fellows, who have been despatched to various far-off governments. They were marked out by the police for participation in the recent strike, and deported practically direct from the jail, where they had been incarcerated since the strike. The hardship of this method of "administrative deportation" is most cruel, since the men will likely be unable to find employment in the remote localities to which they are banished. Even those Russians whose loyalty is above suspicion are beginning to agree with the view of the "lying" foreign press. Russian administrative torture under Russia's "strong" man, M. Plehve, is nothing if it is not refined.

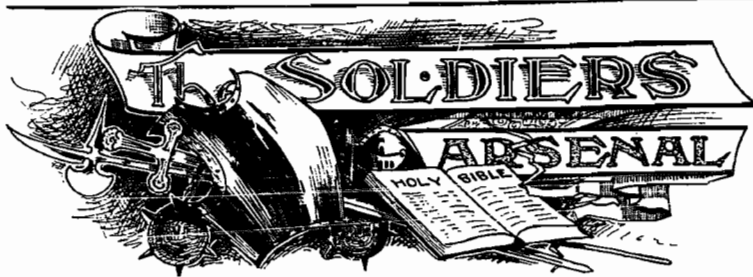
#### Turkish Brutalities.

American missionaries who have been in daily contact with the fugitives, state that the attack on the Christian quarters at Lonzegrad, Malotir-novo, and the neighboring villages was made unexpectedly during the holiday season. The soldiers burned and plundered the houses, mercilessly massacred the men and even the women. Many young girls, however, were removed to the soldiers' quarters. Meanwhile the insurgent bands in the mountains were left unmolested. The soldiers pursued a large party of fugitives. During the flight many women were compelled to abandon their infants, and eventually were all killed. Information received at the American college at Samokon describes the destruction of the Christian quarter at Mehonia, where the Turks fired the houses, but the men escaped from the flames, and carried off the women and children.

#### Value of Work Among Children in India.

Work amongst the children in India is not in vain, though often the bread cast upon the water is lost to the sight of the person who casts it. Especially is this so with the little girls who so often go away a distance to their husband's home just when they seem to begin to learn best. Perhaps they do not know enough about Jesus even to witness for Him in the new home, yet it is not in vain; for when the missionary comes to the girl's village, she finds at least one among the women who does not think that she is a creature of some other sphere. She is not afraid and she understands the Gospel message more easily, because her ears have been accustomed to hear the same story, and often she will help to make simple that which is strange to others. In this way, where one has sown another reaps, even by the way being prepared.

These are crisis times, and call for emergency truths and emergency work. There is no time for experiments or wasted efforts. Everything should tell for the uttermost and accomplish the very best results for the preparation of the world for the Master's coming. Are we in line with that thought? Are we entering into His plan? Are we working intelligently with our great Commander-in-Chief? Are we seeking and finding emergency work, through which we shall be able to haste His coming, and fully meet His thought for us and ours?—A. B. S.



## Notes on Genesis

BY BRIGADIER SOUTHALE.

(After being away several weeks, and therefore failing to send in my contribution of "Notes," I am pleased to take it up again, and I trust our readers find some pleasure in reading the same. They have of necessity to be rather suggestive than exhaustive, but this will result in greater benefit being derived from them if soldiers and friends are sufficiently interested to get their Bibles, and follow up the notes with personal study.—J. F. S.)

### Chapter XXIV.

#### ISAAC'S MARRIAGE.

This is a very interesting chapter, and some beautiful truths are demonstrated in it.

Abraham was nearly one hundred and forty years old when his wife died, and two years have passed since that event. He feels lonely, and Sarah's vacant tent seems gloomy, and reminds him continually of his sorrow and loneliness. He is not alone in his sense of sadness, for Isaac shares it with him. Abraham, therefore, thinks it is time to find his son a wife, and that would prove a means of comfort to both.

The steward of the house acted as the agent of his master in such matters, and Abraham requires of him an oath that he will perform his duty thoroughly, and particularly that he will not allow an alliance of Isaac with a Canaanitish woman, to which the servant binds himself with a solemn oath.

#### MARRIAGE CONDITIONS.

"Not of the Canaanites" (v. 3). Lot's case might have been a sufficient warning, and the idolatries and growing iniquities of the Amorites were plainly such as to show the pious patriarch the fearful danger of matrimonial alliances with them. Here we note the ancient enforcing of the principle of the apostolic precept: "Be ye not unequally yoked together with unbelievers." (2 Cor. vi. 14). What sorrows and soul losses have followed from such unhallowed unions. Yet, in spite of all the examples of centuries of experience, what fools men persist in making of themselves in the marriage question, by making an unsuitable alliance, whereby their influence for God or man—if they had any previously—is destroyed, and their efforts for good neutralized, making their lives in the grand finish of "life's span" little more than a blank. If a man will avoid sorrow and disappointment for this life and the next, let him take the cue for dealing with the marriage question according to v. 3 of this chapter and the apostolic precept quoted.

#### PRAYER AND FAITH.

What a beautiful example of simple faith is given in the servant's petition and the sign he expects from God (v. 12, 13, 14). He is conscious of the righteousness of his errand, and therefore has implicit faith that God will bless him in the undertaking. What a thrill of joy welled up in his soul when Rebekah said she would draw water for the camels also. After bestowing upon her the sign of betrothal the servant does not forget to return thanks to God for His favor, and answering prayer.

Rebekah hurries to her house to tell her parents of what has happened, and Laban—the elder brother frequently acted on the father's behalf in such matters, and possibly Bethuel was ill—ran out to the well to welcome the servant to their house.

How beautiful is the narrative as he recounts the various phases of his errand and the incident

connected therewith. As a writer says, "It is graced by every charm of simplicity, rivaling the most beautiful episodes of the Homeric writings, and pervaded by a beautiful spirit of sustained calmness. The repetitions which it contains are like the echo of truth, and the measured step by which it advances, carries it to its aim with enhanced dignity."

All were convinced that the hand of God had directed the undertaking—"the thing proceeded from the Lord." v. 50—and therefore Rebekah was ready to return with the servant.

We can imagine that Isaac's heart bounded as he looked and in the distance saw the camels returning, and when a damsel dismounted and covered herself with a veil, he knew that God had been gracious to him. After the servant had explained the whole matter, Isaac took Rebekah and made her his wife, and the old home was brightened, and the hearts of the father and son were cheered by her presence.

### Instruction Drill.

*What a Soldier Should Know About His Duties and Privileges, and the Teachings of the Salvation Army.*

#### XIX.—SAVING OTHERS.

The Salvation Soldier will only be able to maintain his Salvation by consecrating his life to the work of seeking the salvation of others.

The essence of true religion is love. God is love. If any man has not the Spirit of Christ, he is none of His. The strength of the soul depends on this spirit being maintained in perfection.

The Salvation Soldier must seek in all things, at all times, and everywhere, to be actuated by the principle of love.

Love, as we have already seen, is the essence of real religion, and should therefore possess influence and govern all his thoughts, feelings, and conduct: in short, it should control the soldier altogether, both in his private and public life.

By love we mean benevolence, that is, wishing, and desiring, and working for the well-being of all about us.

All religious effort should proceed from love, that is, should be prompted by a desire for the benefit of others. Any effort that has not the real benefit of others at heart, nay, which is not begun and continued for this very purpose, is false and un-Christlike.

This not only applies to the motives, but to the practice of a soldier: his daily conduct and his religious efforts should be in harmony with love for those whom he seeks to influence.

If this flame burns low, the soul will be weak. If it dies out, the soul ceases to live.

This fire of love can only be maintained by exercise. Only those have any light or power who fight for the deliverance of others.

He should, therefore, examine his daily life and his religious actions, in order to find out whether he is prompted by this desire for the glory of God and the benefit of all around him, and further whether his sayings and doings are in harmony with his desires.

### Men of Faith Wanted.

The late Phillips Brooks well knew the mighty power of faith. He said:

"The man who accomplishes anything in this world is and must be a man of faith. Strong men, virile men, are men of faith. It may be a low type of faith—faith in self—but it is faith.

Beaxendale says, 'Weak faith makes weak men.' How much stronger should be the man who has faith in God, the faith that says, 'I can do all things through Christ who strengtheneth me.' This is faith of the higher type.

"Be done with saying what you don't believe, and find in your soul the divinest, truest thing in which you do believe, and work that out. Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you to be. So, and so only, as you take the next step forward, as you stand strong where you are now, so only as you think the curtain will draw back, and there will be revealed to you what lies beyond."

### Our Sacred Charter.

#### IV.—THE PROPHETICAL BOOKS.

##### I.—ISAIAH.

The Songs of Solomon, spoken of in the last issue, concluded the poetical books. We now take up the book of Isaiah, the first of the prophetic books.

The book of Isaiah consists of 66 chapters, which fall into two very distinct collections of prophetic discourses—chapters i. to xxxv. and chapters xl. to lvi.—which are separated by a stretch of narrative or history—chapters xxxvi. to xxxix.

Isaiah was the first of the four great prophets, prophesied during the reigns of the Kings of Judah, from Uzziah to Hezekiah, at least: forty-seven years, and the greatest, and both in life and in death, the most influential of the Old Testament prophets. We do not forget Jeremiah, but Jeremiah's literary and religious influence is secondary compared with that of Isaiah.

Of the circumstances of his life nothing is known, but that he had an important influence over the Kings and people is evident. Of the sacred compositions which pass under his name in the Old Testament, that part which is unquestionably his gives him a high rank among the ancient poets. His style is peculiarly appropriate to the subjects of which he treats: it unites simplicity and clearness with the highest dignity and majesty; and in fulness of power his poetry far surpasses that of all the other prophets. His writings are chiefly denunciations and complaints of the sins of the people, menaces of approaching ruin, and animating anticipations of a more glorious future. The whole bears the stamp of genius and true inspiration, and is marked throughout by nobleness of thought and feeling.

In the book of Isaiah the following prophecies will be found concerning the coming of the Messiah:

1. His Forerunner (xl. 3).
2. His Birth (vii. 14).
3. His Family (xi. 10).
4. His Name and Kingdom (ix. 6, 7).
5. His Rejection by the Jews (viii. 14).
6. His Acceptance by the Gentiles (xlix. 6).
7. His Miracles (xxxv. 5, 6).

### Scarcity of Genuine Fishers.

One of the popular fads of mankind is to purchase with great care and with the confident assurance of the possession of intuitive knowledge of the habits and whims of fish, a complete fishing outfit—rod, silk lines, flies, leaders, spoons, landing nets, patent bait, live-bait cans, fishing-baskets, etc.—then securing wading boots, fishing coat, mosquito lotions, black-fly cement, and subscribe for a fishing paper, read up on everything about fish, and yet never "wet a line." Hundreds of thousands of dollars have been thus invested by these would-be fishermen who do no fishing—for fishing is usually hard work, and not as comfortable as sitting by the winter fireside in an easy chair. There is also a considerable amount of good money invested in limp-back Bibles, books on "How to Save Souls," etc., but genuine fishers of men are scarce.

Most men are caught by sin trying to take the bait without the hook.

When you have given the devil a mortgage on the summer it is hard to get him to sign a quitclaim in the fall.



## HINTS TO BANDMASTERS.

BY A LONDON BANDMASTER.

I wonder if I may venture on a suggestion this month as to the advisability of bands presenting a good appearance? Matters have improved wonderfully in this direction during the last few years, and a number of bands whose members possess and wear full uniform is almost legion. There are, however, still a few—and having a good name, too—that take very little trouble about dressing uniformly. The men, it is true, affect a uniform of some description, but to say that the band is Regulation in its dress would not be the fact.

Some time ago I saw a band, well-known for its good playing, where all the men had a uniform red tunic, but only about half of them had a blue serge band tunic, the remainder contenting themselves with all sorts of nondescript jackets. The appearance of the band was, as may be imagined, quite spoiled when they were not playing in their red tunics.

"Well, but," you say, "the difficulty is the expense. The men can't afford to keep a blue tunic and a red one going."

## THE CLUB SYSTEM.

Have you ever tried the club system of getting uniform? When the band I am in charge of decides on a change of red tunic—and I may say that this change is affected altogether, and not by merely a few—arrangements are put in hand eight or nine months ahead. The probable cost is worked out, and cards are given to the men to encourage them to save up some small weekly sum towards the outlay. A bandsman is appointed to receive the money and enter the amount on the card, and by the time the tunics arrive most of the men have saved up sufficient to enable them to pay for them without any heavy strain on their resources. We are adopting the same system in regard to uniform overcoats we are going in for this winter.

Having got the tunics, what a pity it is that some of our men will make an exhibition of themselves by leaving them unbuttoned and display an immense watch-chain! Bandsmen should be imbued with the need of looking as smart, but not as clumsy, as possible. And then, uniform trousers cost so, little more than ordinary trousers, and with red stripes look so much better; but neither they nor the tunics will match with brown boots!

Does your band use white belts? If so, I expect you find there are certain men who never will keep them clean. If the belts are buff, perhaps they haven't seen pipeclay or blanco for a long time; if enamel, soap and water are almost strangers to them. I took one of my bandsmen's straps home one day and cleaned it for him, and he was surprised at its appearance.

## EXAMPLE BETTER THAN PRECEPT.

I have found that in all these matters example goes a deal farther than precept. If you are in full uniform on every occasion that the band is on duty, the men will follow suit. There are occasions (on some week-nights, for instance) when uniform is out of the question; but on Sundays a strict rule that no man without uniform could play should be adhered to. Our men would wonder what was happening if one of the bandsmen came up to play without his uniform—so would the bandsman of many bands I know well.

Discourage the habit of leaving the uniform at the hall; in fact, put a stop to it. If a bandsman comes from any place, or has to go to any place, where the uniform cannot conveniently be worn on Sundays, let him arrange to leave it at some friend's house away from the hall. What looks worse than to see a man march off the

platform, go to the band-room, and emerge and walk through the hall in his "Sunday best"—as if the uniform were a thing that had to be left behind!

How can we expect to fall in with the General's great soul-saving scheme which he has launched, and in which he wants every bandsman to interest himself, if we are indistinguishable in our dress from the ordinary back-seat singer?

## WAS IT WORTH WHILE?

"Good-morning, Treasurer! It's good to see your face this again."

"Glad to see you, Captain!" and the honest, kindly face which beamed upon the Captain spoke more emphatically than the words.

"Ah! seeing you this morning has made me turn back a good many of memory's leaves."

"Yes!"

"Do you remember being at a meeting at — years ago?"

"Yes, I do."

"Well, that day I had one of the fiercest battles with the devil that ever I've fought. It was like this. One of my boys had gone to a



## THE REAL THAT WINS.

"Not content with leading an old and weak comrade back to the fold, this Sheffield Bandsman took him home to supper, where, with his wife, he prayed and sang over him."—The General.

place which I had forbidden him. It was not a right place for a Christian. You remember Jack? He was a junior, and used to play in the band. I dealt with him in the holiness meeting, and he went out to the table; then I went to another lad who had transgressed in the same way as my boy, and while I was endeavoring to show him his wrong, how careful we should be in setting an example, and all that kind of thing, his father, who was a soldier, came up, and in a voice which all around could hear, told his boy not to go to the table, and turning angrily to me said that if I lived the life I professed my boy would not need to go to the penitent form. A cut is a sore thing till it has healed, and afterwards we wonder why such a little thing should have made us feel so keenly. That remark cut me so sore that I went home and cried and prayed for hours. I felt at first that I could not stay in the Army. Not that I was guilty. I knew that my heart was pure and right in God's sight, and that He was pleased with my life, but I could not face the idea of having to work with a man who had shown such an unchristian-like spirit."

"Well?"

At last I got perfect victory and determined to go right on in God's strength."

"Has it been worth while?"

The Treasurer smiled and nodded to the strapping bandmaster, who also is a true, faithful soldier.

"That's the boy 'he trouble was over' (another nod); 'there's the next boy' (in full uniform), 'and the others are all right—all soldiers, and all working. Praise God! It was worth while going on.'"

"But say you had given in, what then?"

It was time to go to dinner, so we left the unanswered question to be considered by any tempted soul whose eye may catch this reminiscence.

## THE BASS DRUM.

We have not a word to say against the bass drum, but we have a word or two against some of the drummers we have known, who are, as a whole, a good-hearted lot, and play a very important in this Salvation warfare. If the drum can properly be called a musical instrument it certainly has done a full share of service, outdoing by far any other band instrument. It has helped us out many a time, and who can say what a multitude of discords it has covered up? Shielded by its vibrations, many a timid songster has gained confidence and developed their vocal talents. Oh, no, do not think for one moment we put too small a value on the drum. We have given it a particular place amongst us, and perhaps it occupies the next place in our hearts after the blood-and-fire flag.

But the dear old drum is capable of both being used and abused. Its use is without doubt to beat time, loud enough simply to be heard—especially does this refer to congregational singing. It can be made, in this respect, of immense assistance, when large crowds are gathered together. There seems to be a great number of people who have time but not tune, hence the drum serves the purpose admirably of assisting singing, when it is beat properly and in moderation.

In our opinion, however, it is very objectionable indeed to forget its object, and for the purpose merely of creating a din, or helping up a little excitement, to beat it so unmercifully as to make the sound of the drum predominate and destroy both the effect of the words we are singing as well as the harmony.

We would suggest that the drummer, when accompanying singing with his drum taps, should gauge the sound of his drum by his own voice. If he cannot hear himself, he should regulate his drum-stick so that he can. As a rule, we have noticed drummers do not sing, but in addition to their muscular effort, they use the extra energy they save by not singing to pound their defenceless instrument, as though heavy drum-beating would make up for the sweet tones of their own voice.

The drum is the Salvation Army's church bell, and has called in days past many thousands of persons by its sounds to our open-air and indoor meetings. It has played, and still plays, an important part among us, but let us be wise in how we use it.—Pry.

## His Early Fight.

Three months after I gave myself to God, I left England for China in a troopship. I well remember the first night, for I was tempted to turn in without openly praying to my Heavenly Father. The deck was thick with men, some sitting playing cards, some talking, others trying to sleep—overhead hammocks were hanging as thick as they could be. I was sorely tempted not to kneel and pray, but in my weakness God helped me, and, instead of, as I expected, having things thrown at me, there were only a few jeers; that was eleven years ago, and to-day I am still saved. When we reached China I was sent to a gunboat carrying about seventy-five hands. I found I was the only professing Christian—another battle had to be fought, and, thanks be to God, it was won through Christ. Result: first one and then another came out boldly for God! The League did not exist then, but we used to collect money, and send the same to Headquarters. I have had many a battle since those days, but have always proved His grace is sufficient, for He shall save His people from their sins.—E. A. Dodge, Coastguard.

The Christian's present business is more with the gutters of earth than with the glories of heaven.



# The War Cry.

PRINTED for Evangeline Booth, Commissioner of the Salvation Army in Canada, Newfoundland, Bermuda, the North-Western States of America, and Alaska, by John M. C. Horn, at the Salvation Army Printing House, 19 Albert Street, Toronto.

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All Cheques, P. O. and Express Orders should be made payable to EVANGELINE BOOTH.

All manuscript to be written in ink or by typewriter, and on ONE side of the paper only. Write name and address plainly.

## GAZETTE.

### Marriage—

Capt. Neil J. Smith, who came out from Sydney Mines, on Jan. 13th, 1899, and is now stationed at Houlton, Me., to Capt. Emily White, who came out from Houlton, Me., on Aug. 20th, 1900, and was last stationed at St. Stephen, N.B., on Oct. 8th, 1903, at Fredericton, N.B., by Lieut.-Colonel Sharp.

EVANGELINE C. BOOTH,  
Commissioner.

## Editorial

### The Siege.

In former years, owing to the fact that the Annual Officers' Councils used to be conducted about this time of the year, and the custom of having Self-Denial Week in November, the Siege effort was observed in February and March, which is really a rather advanced part of our winter's campaign. The Self-Denial Week now has been changed for several years to the spring of the year, and the Annual Councils having been postponed till after the New Year, the Commissioner has decided to make immediate use of the months before us for a vigorous soul-saving campaign.

The preliminary preparations will begin on Sunday, Nov. 15th, and continue all through that week, while the first series of public meetings will begin on Sunday, Nov. 22nd. The former plan of campaign will be followed on the whole, including one week of visitation, two weeks of soul-saving, followed by the universal enrolment Sunday, and two weeks of juniors' efforts, ending with a children's demonstration on Sunday, Dec. 27th.

The Siege has now become a recognized institution, and the altered dates will rather be an advantage than a detriment to the success of the effort before us. This, at any rate, seems to be the opinion of officers qualified to speak.

The campaign literature and forms will shortly be supplied to all officers, and all orders and suggestions published in the pages of the War Cry from week to week.

### Salvation Army Immigration.

Under the above heading the Toronto Globe gives a special despatch, reprinted in our present issue, referring to the presence of Colonel Lamb in Canada on a mission of inquiring into the advisability of sending between two and three thousand able-bodied men from Great Britain to Canada early next year.

In former years the Canadian Government has been rather reluctant to avail itself of the services of the Salvation Army in this direction. Probably this was due to the impression that the Salvation Army proposed to unload upon the Dominion a lot of ex-criminals, hoboes, and other undesirable individuals. This notion, we think, has largely vanished into thin air where it belongs. The men whom the Salvation Army proposes to bring to Canada will swell the best asset of this fair country. They are men who,

on account of the congested condition of the Old Land, and especially since the recent industrial depression there, find it difficult to earn a living, although well qualified to do so. There are able workmen going begging for work, here we go begging for men. We sincerely believe that the present Canadian Government will give every assistance and facility to our representative to bring into the country the proposed immigrants.

### S. A. Immigration.

COLONEL D. C. LAMB'S MISSION TO THIS COUNTRY—THE ARMY'S COLONY AT HADLEIGH, IN ESSEX, MAY TURN OUT TRAINED FARMERS—WANTS TO KNOW WHAT GOVERNMENT WILL DO.

Colonel D. C. Lamb, of the Salvation Army, has arrived from England by the S.S. Lake Champlain, with the object of ascertaining what inducements would be offered to secure desirable immigrants. For the last twenty years Mr. Lamb has been connected with Salvation Army work, and has been stationed in Great Britain and South Africa. He has been the Governor of the Army Colony at Hadleigh, in Essex, in which 600 men, women, and children reside, and industries of every kind are maintained.

"The immediate object of my coming to Canada," he says, "is to see what inducements can be offered to desirable immigrants. If Canada wishes 2,000 or 3,000 good settlers we can supply them. The proposal is not to found a colony here, although General Booth has not abandoned his idea on the matter, nor is it our intention to dump the submerged classes of England here. I want to ascertain where men are most needed. We know hundreds of people, sober and thrifty, who would make good immigrants."

"Would it mean any real gain to the Salvation Army?"

"No, I do not see that it would be any advantage to us. We are anxious to help people who are dragging along at home to come to Canada and earn a decent living. At Hadleigh every year we have had applications from young men who desire to learn farming. One thing we have always done is to discourage any who think farming is a kid-glove business in Canada. If we can get sufficient inducements we shall set apart one farm at Hadleigh to train prospective settlers. We mean business, and we hope the Canadian Government will take a sensible view of the matter. We have loaned money to settlers but cannot keep on doing this. This is not our primary work. We are intended to do evangelization, and if we embark in social spheres we expect assistance from the State. We will not advertise for settlers, but shall use discretion in the matter. Hundreds of honorable women could be sent out. They would be willing, because there is more liberty in Canada for domestic servants and others."

Colonel Lamb purposes interviewing the Government at Ottawa.—Toronto Globe.

### Lisgar Street Campaign.

(Special.)

Lieut.-Colonel Pugmire has commenced his month's revival services at Lisgar Street in dead earnest. Crowds, interest, and finances away beyond the average, and, best of all, six have sought and found pardon and two the blessing of full salvation. The weather has been most unfavorable, still Lisgar Street soldiers are not made of paper, and they have seconded the Colonel's efforts right nobly. The band is in splendid trim, and not only know how to play but "pray."

The Colonel is assisted by Mrs. Pugmire and Capt. DeBow, from the East.

The meetings will be continued until, and including, the 9th of November. May scores of sinners be converted.

Twenty-eight corps will change officers in the Central Ontario Province on Oct. 25th.

## Territorial News etc.

Colonel Lamb, of the Hadleigh Farm Colony, in the Old Country, has arrived in Montreal.

A service was conducted on Thanksgiving morning at the Central Prison by Colonel Jacobs, accompanied by the Red Knights of the Cross. The meeting is described as being all that could be desired. The Colonel's address, the timely words of Mr. Page, together with the part-singing of the Knights, were very much appreciated. About forty men held up their hands to be prayed for, thus expressing their desire to lead Christian lives.

Adj. J. Adams has recently sustained a severe loss in the death of his eldest brother, who, we understand was killed by a gas explosion in Kentucky. This unexpected fatality was a severe blow to the Adjutant, especially in his weak state, and we are certain he has the sympathies and prayers of his comrades in his bereavement.

Capt. Smith and Lieut. Hall, of Houlton, Me., were arrested recently while conducting open-air services, and placed in prison Saturday and Sunday. However, the meetings in the barracks went on just the same, and were largely attended, for three Corps-Cadets of Houlton assumed command, and during their administration of corps affairs saw a number of souls saved.

The Photo-Engraving Department at T.H.Q. is a very busy place. Mr. Muirhead and his capable staff of workers are busy as bees all the time. It may be information for some to know that our Etching Department can turn out as fine work as can be done in the Dominion, and is patronized by some of the leading houses in this country. The Department, of course, exists chiefly for the making of cuts to be used in our own publications issued at Toronto, but undertakes, when there is opportunity, photo-engraving for outside firms, which has given always the greatest satisfaction.

The new gas engine and dynamo recently purchased for the Printing Department can now be seen generating electricity sufficient to run the presses and illuminate with incandescent lights the press and composing rooms.

Two wise men from the East, in the persons of Lieut.-Colonel Sharp, of the Eastern Province, and Brigadier Smeeton, of Newfoundland, were at Territorial Headquarters this week on important business in connection with their respective commands.

Adj. Parsons, who has been holding on at the Temple corps for four months, is under farewell orders. During that time ninety-six souls have been at the penitent form.

Lieut.-Colonel Friedrich has resumed his editorial duties, after a brief sojourn in England, where he spent some ten days at International Headquarters on Army business, and also took a few days off to run over to his native town in Germany.

Some of the chief Staff officers in the Territory are changing appointments about the end of October. Staff-Capt. Coombs, late J. S. Secretary of the West Ontario Province, goes to the Temple; Staff-Capt. DesBrisay, of Bracebridge, to Chatham; Staff-Capt. Goodwin, of London, to Vancouver, B.C.; Adj. Habkirk, of Ottawa, to Kingston; Adj. Dowell, of Great Falls, to Butte, Mont.; Adj. Blackburn, from furlough, to Rossland, B.C.; Adj. Parsons, of the Temple, to Lindsay; Adj. Hyde, late Financial Special, Central Ontario, to Lisgar St.; Adj. Cameron, of Chatham, to Petrolia; Adj. Bloss, of Kingston, to Guelph; Adj. Scott, of Petrolia, to Midland; Adj. McHarg, of Guelph, to Hamilton I.; Adj. Stevens, of Vancouver, to New Waterford; Adj. Larder, of New Westminster, to Everett, and a great number more which we are unable to mention here. It is altogether likely the Official Gazette will give a full list of Staff appointments next week.





### Great Britain.

Commissioner Raitlon left London on Oct. 9th for West Africa, where he will see what prospects there are for the Salvation Army.

Lieut.-Colonel Jeya Kodi (Johnson), of Ceylon is visiting England.

Respecting the visit of Colonel Lamb to Canada, the British Cry says:

Colonel Lamb, until recently Governor of the Salvation Army Land Colony, at Hadleigh, has just been commissioned by the General to proceed to Canada.

"The Colonel is especially charged with the conduct of negotiations with the Canadian Government for the emigration of a large number of men, women, and children in the spring of 1904. The Army, having agencies all over the Dominion, will assist these emigrants until suitable situations—of which there is no lack—are found for them."

The Army is doing a good deal toward relieving the distress of the poor in Bury, Lancashire. Two thousand five hundred families received assistance of food in one week.

### United States.

The summer camp meetings in the United States of America are said to have beaten the record for spiritual life and soul-saving results.

A superb and spacious Rescue Home has been opened at Buffalo, N.Y., at a cost of \$40,000, by Consul Mrs. Booth-Tucker. Twenty thousand dollars of the amount have already been subscribed.

Commander Booth-Tucker has just visited Amity Colony, Colorado, where our late Chief Secretary, Colonel Holland, has the direct charge of affairs. Everything at Amity is reported as thriving. The Commander conducted some inspiring meetings in the newly-built schoolhouse with the colonists.

A magnificent five-story building, on the corner of Eighth and Walnut Streets, St. Louis, U.S.A., has recently been leased by the Army, and will be fitted up to include the Provincial Headquarters, Workingmen's Hotel, etc. The building is supplied with steam plant, electric light, dynamo, splendid telephone connections, and elevator service for both freight and passengers. The securing of this building meets a long-felt want in our work in St. Louis, the Provincial Offices having heretofore been far too small for the needs of our comrades.

St. Louis I. is under the command of Adjt. and Mrs. Smith. The corps leads the United States in War Cry sales. Capt. Isabella Crozier, assistant to the Adjutants, is the champion War Cry seller of the world, selling over 1,000 copies weekly.

This corps possesses a very creditable brass band, also a string band, and a fine lot of good, blood-and-fire soldiers. Souls are being saved right along and the corps being strengthened by frequent additions to its fighting force.

### Germany.

The General has arrived in Germany, and 109 souls was the result of his first Sunday's meetings in Barmen. Colonel Lawley, the General's armor-bearer, cables the following information:

"Eyes can never wish to see, ears can never wish to hear, hearts never wish to feel more blessed things than those we experienced yesterday in Barmen.

"Our German forces had the honor of their first march. It rained mightily. But in spite of this the city was roused with band, flags, and songs.

"The everlasting arms of Jehovah upheld the General. Four great crowds hung upon his words. Rocky hearts were broken, God's Spirit mightily present, and entire congregations convicted.

"Officers and soldiers fought splendidly. The mercy seat was thronged with 109 souls.

"The General is fairly well. We glorify God and march forward!"

Commissioner Oliphant, of Germany, has recently lost his father, who died a short time before the General's visit to the Commissioner's command.

### Australasia.

A new Shelter for men has been opened in Auckland, New Zealand. It is to be known as the People's Palace.

The Mayor of Dunedin, New Zealand, presided at the recent opening of the new Maternity Home in that city.

### South Africa.

The tea given by the Cape Town branch of the W.C.T.U. recently, to the inmates of "The Rest," Twin Plain, was a splendid success. The women were entertained, after tea, in a profitable manner with singing, instrumental music, and short talks. Mrs. Kilbey expressed very great joy at the pleasure given the inmates of "The Rest" through the kind efforts of the ladies concerned. In addition to the inmates themselves, a good number of those who have passed through the Home, and are now in situations, were present.

Ensign and Mrs. Scott arrived safely from England. The Ensign has made the most of his visit in acquainting himself with the Army's institutions in and around London. The General's and the Chief's meetings were "eye-openers," he says. He was privileged to be at some important gatherings conducted by our God-led leaders.

The Congress is occupying much time and attention just now. Preparations are being made for record seasons of power and blessing. No one should be absent who can avail themselves of this opportunity. The Commissioner is planning and scheming for big things. Come believing!

The Commissioner paid a visit to the Salt River Railway Works for the purpose of taking part in a meeting with the many men who are employed by the Government there. A fine crowd rallied up for the occasion. The Commissioner's heart-stirring address found much response, and was highly appreciated by these railway workers.

Mooi River Sectional Headquarters is situated on the Mooi River, fourteen miles down from the N.G.R. station.

Until recently, Bramwell Settlement was worked only as a corps, or Settlement, but after the first officers, Staff-Capt. and Mrs. Bradley (now in Mashonaland) were removed, it was made a section.

This Settlement was commenced by a native convert who had heard the glorious news of the Gospel of Christ, and obtained salvation and full consecration in Pietermaritzburg II. corps, under Staff-Capt. Clark (now at the Ndabeni Location).

Our native, in his zeal for souls, came up here and commenced dealing with those of his own household, and when he had got a goodly number together he asked the owner of the farm (Mr. F. Boshoff) to invite the Salvation Army to come and take them under its wing. This was done, and a thorough corps work was commenced.

### Lieut.-Col and Mrs. Gaskin at Riverside.

(Special.)

Great were the expectations of the Riverside soldiers for the Sunday's meetings for which Colonel and Mrs. Gaskin had been announced. Good crowds attended and were not disappointed.

The junior hall was comfortably filled at the holiness meeting. God came near and abundantly blessed us. The Colonel's words were very inspiring, and urged us all on to do more for God and souls.

The afternoon meeting was an old-timer. Blood-and-fire testimonies were given without any hesitation, solos and duets were sung, and altogether we had a glorious time. Mrs. Gaskin ably followed up the Colonel's address, and brought the meeting to a close. The Colonel gave a very interesting little talk to the children, which they appreciated very much. The J. S. work is doing splendidly at Riverside. The children are a good and attentive lot. God bless them.

The night meeting was an exceptionally good one. The Colonel's subject, "Alone," was listened to very attentively. Truly the sinners felt theirs was a sad case. Many were convicted and one poor soul yielded. I believe she was gloriously saved.

Riverside, under the command of Ensign and Mrs. McLelland, is making rapid progress, and we believe there is still a bright and glorious future before them.

The band assisted in the meetings and played very nicely.—Eva Simpson, C.C.

### A Soldier in Khaki at the Temple.

(Special.)

Thanksgiving night at the Temple was spent in good salvation style. The Staff and Cadets of the Training Home turned out in full force. Colonel Jacobs and Mr. Jesse Page graced the occasion with their presence, while the Temple Brass Band was much in evidence. The night was wet, but the crowd inside splendid. The Colonel, in a few chosen words, introduced Mr. Page, the chairman of the evening, who was received very warmly, giving us a little later on a speech which captivated everybody, then introduced Cadet Davie, who was dressed in the soldier khaki uniform. The story of Cadet Davie was thrilling and interesting, and the Cry in the future will, if possible, give its readers the benefit of the same. The lecture was interspersed with sweet strains of music, and suitably concluded by a few remarks by Mr. Page and the singing of the doxology. The income was about \$65.

### Training Home New Opening a Success.

(Special.)

The meetings in O'Neil's Hall yesterday, conducted by Major and Mrs. Stanton, their Staff, and fifty Cadets, were a magnificent success. The meetings were full of fire, enthusiasm, and interest; crowds all that could be desired, finances excellent, and nine precious people knelt at the mercy seat, the majority of whom were men. Hallelujah!

### Eastern Revivalists.

(By Wire.)

The Eastern Revivalists are having grand times at St. John III. Souls forward in almost every meeting. Major Howell conducted the last Sunday's meetings. We had glorious times and inspiring addresses by the Major. Corps delighted. Twelve seekers on Sunday, income excellent, salvation tide rising.—Staff-Capt. McLean.

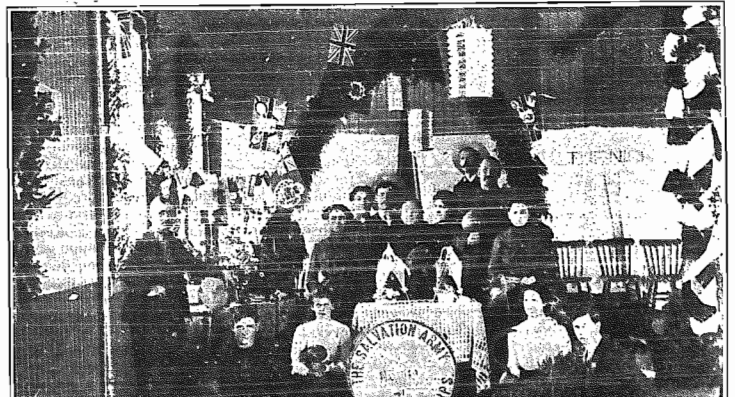
If you do not bear your cross you will get cross.

A great deal of modern development is devil-  
upment.

Better are the tender mercies of a wild beast than the tongue of talk-bearer.

It is no proof of your purity when you whisper around the sins of other people.





Harvest Festival Decorations, Sudbury, Ont., Corns.

## Evolution of the Salvation Army.

GERMANY.—(Continued.)

### BOMBARDING THE PUBLIC-HOUSES.

So we see that Canada and other English-speaking countries are not alone in the respect of Salvationists going into taverns and using their best endeavors to save souls. Perhaps Germany presents to us unique opportunities in that particular. Commissioner Oliphant informs us that attached to many restaurants are small halls, or "guest rooms," where lectures on all sorts of topics are given in connection with the Guilds or Clubs so common with the youth of Germany, and who use these rooms as their rendezvous. Our officers are often called upon to come and explain the Army's origin and progress, and generally find most interesting and intelligent, though very smoky, audiences.



Berlin IX. Corps, Germany.

Whether it is that the authorities are more familiar with our work, or that the public generally understand and appreciate us better, the fact remains, we have liberty, as one Police Commissioner said, "to do anything we like, except to frighten the horses."

### MAKING PEOPLE THINK.

So, while it is no easy matter to arrest the attention of the masses in the Fatherland, on account of the brilliant attractions, yet, by handbills, by transparent signs, and by sandwich-boards, we have a wide advertisement field, which we use to the utmost.

All this publicity has prepared the way for open-air meetings. "Open-air meetings in Germany?" Yes! The summer is a rare chance for the Salvationist in Germany. We charter steamboats, and take the people with us into the forests, making a penitent form of the drum.

Sometimes a hotel and its grounds are hired for the day, and a platform is made so that we may reach the crowds that assemble, the platform often being the music-stand, or the stage of the open-air theatre generally standing in the grounds.

On Sundays little companies of soldiers sing in the "courts," or "Hofs," as they are called in Germany. The "courts" are formed by enormous houses made up of flats, one above another, in some cases as many as six hundred persons living in one block.

The people eagerly listen from the open windows, and often generously contribute to our funds.

The spirit of the German Salvationist is red-hot. As the German pulpit is philosophical and highly theological, the contrast afforded is striking.

The German is professedly God-fearing, though irreligious in his life, which seldom squares with his convictions. When, therefore, the Salvationist comes along, and thunders at him about sin, and death, and hell, or reasons about judgment and sin, and righteousness, his conscience awakes, he easily condemns himself, and often falls down thoroughly broken-hearted and deeply repentant before God.

### SAVING THE STUDENTS.

When speaking to a young student who has recently been soundly converted to God, in one of our twenty-two University towns (there are nearly 30,000 students in Germany, and over 3,000 professors), he said: "I went everywhere to try to find peace: I even contemplated, and indeed, had finally decided upon entering a monastery to devote my life, like Luther, to God; but all the sermons I heard did me no good; they passed over the sore that was eating away at my heart. The Army Captain, however, went straight for my sin, and it was that which led me with tears of remorse to the penitent form and

to the cross." That young man has thrown up all his worldly prospects, and has now no other ambition in life than to become a soul-winner. The other evening I saw him in a crowded Salvation meeting, selling War Cry, minding the door, and praying, like any other soldier, and all in the town where he had studied for his philosophical degree. And now he has asked to be allowed to dedicate his life as an officer to the Army's work.

I have no space to do more than refer to our Social Work, which is flourishing, and is fast becoming a recognized piece of machinery for helping those who cannot, or do not, help themselves.

We have now Rescue Homes, Children's Homes, an Hotel for Unprotected Women, as well as a Home for Discharged Prisoners, who are often sent to us by the authorities themselves.

Only a few days ago, a poor girl who had gone astray had to appear to answer a serious charge before a Berlin magistrate. It was a sad case, and her father accompanied her before the Bench. She pleaded guilty on a double charge of theft and immorality.

"Where is your daughter staying now?" asked the magistrate severely.

"In the Salvation Army Rescue Home!" answered the father.

"If that is the case," was the reply, "I will not pass sentence, but for this time dismiss the case, upon the understanding that she remains under the Army's influence." Then addressing the girl, he said: "The Army are good people; they will only do you good, and I hope you will do as they tell you; then there will be some hope for your restoration."

The whole field of work in Germany is rich in promise. There are lights and shades, encouragements and disappointments; there are apparent defeats, but there are glorious triumphs, and when all is reckoned up, the victory is found to be on the Lord's side!

For the present we will leave the Fatherland and direct our attention to other parts of the world where flies our Army flag, assured of the fact that we have but touched the fringe of our possibilities in that interesting country.

The General is now on that part of the battlefield, and elsewhere in these columns we shall get at least a glimpse of our splendid position in the German Empire.

### Mother Risser's Testimony.

I was converted at a revival meeting in the Methodist Church forty-two years ago, and lived



a life of sinning and repenting until the Army opened fire in the town of Lunenburg. I was first accused by seeing a sign in large letters on a barn, "Prepare to meet thy God." While I stood looking at these words the Army soldiers and officers came out for a march.

I followed them to see what they were going to do. They stopped and formed a ring in the square. The officers sang and preached salvation and sanctification, and in my heart I longed for that blessed experience of cleansing from all inward sin. That night, before I left the meeting, I could say, "The blood of Jesus cleanses from all sin." It was a wonderful time. I felt that everything round me had changed, but the change was in my own heart. I was a "new creature in Christ Jesus."

I was enrolled as one of the first soldiers of the corps, over seventeen years ago, and have never regretted that step. There have been times when I have had to stand alone, but God has enabled me to fight many hard battles. I had to struggle against much misunderstanding, but I have been faithful to my God and the Army. If I had my life to live over again I would spend it in the Salvation Army. I will never be able to praise God enough for the day the Army opened fire in this town.

My experience to-day is very bright. I have a definite knowledge of God's saving and keeping power, and am always anxious about the salva-

tion of others. I have a stronger ambition to be an out-and-out Salvationist than ever, and when I lay down the cross I want to have a real Army funeral, and trust a number of souls will be saved through my death.

## The Power of Song.

Thirty men, red-eyed and disheveled, lined up before a judge of the San Francisco Police Court, says the Youth's Companion. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing



The Holy City.

happened. A strong, clear voice from below began singing:

"Last night I lay a-sleeping,  
There came a dream so fair."

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,  
Beside the temple there."

The song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, "O mother, mother!"

The sobs cut to the very heart the men who heard, and the song, still welling its way through the court-room, blended in the hush. At length one man protested.

"Judge," said he, "have we got to submit to this? We're here to take our punishment, but this —" He too began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The Police Sergeant, after a suppressed effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

"Jerusalem, Jerusalem! Sing for the night is o'er!  
Hosanna in the highest! Hosanna for evermore!"

In an ecstasy of melody the last words rang out and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.

Nine thousand acres of moorland, near Etsel, Hungary, containing immense peat deposits, are on fire.



## United in Holy Matrimony.

DOVERCOURT BARRACKS CROWDED TO EXCE S ON  
THE OCCASION OF THE MARRIAGE OF ADJT.  
HYDE TO CAPT. MCLENNAN—THE CER-  
VICE CONDUCTED BY BRIGADIER  
PICKERING.

Weddings generally draw good crowds, especially when the contracting parties are well known, but on Monday night, Oct. 12th, the Dovercourt barracks, to use a stereotyped phrase, was packed nigh to suffocation. We were fortunate in reaching the building a number of minutes before the march had arrived, but were informed all the seats were taken. Dear, oh, dear! We had come quite a distance and did not intend returning home, so the thin man went in front of us and wedged, by the aid of his angular arms, a way through the jam of folks who blocked the aisles.

We reached the front perspiring freely, and squatted down on the stairs of the platform, grateful indeed that space sufficient still remained to accommodate our mortal frame. "Did you ever in all your life see such a crowd?" remarked Mrs. Verymuchpressed, who sat opposite on a space of about four square inches. "No, never in all my life," said a stout old lady who was feeling very cramped between a couple of crushing individuals; "I think it a downright shame they did not go to the Temple." I felt pretty hot and ill at ease myself, but held my peace, keeping my eyes steadily fixed on a place where I knew a door to be, but which was now entirely blocked by some gentlemen and ladies who stood in front of it, and stretched their necks like cranes to see what was taking place on the platform. If I might here soliloquize a moment I would say to myself that it seems a pity on such occasions that one's vision runs in a straight line, as it would certainly be of immense advantage at times if one could sight objects at angles, but then likely even such a blessing would have its disadvantages, therefore I leave the thought.

### THE LIPPINCOTT BAND THERE.

Now, come into the barracks with me, and if you can squeeze yourself in a space of half a foot that yet remains beside me on the platform stairs you'll get a very good view of things. Above you the shelf is crowded and Major Creighton stands before the Lippincott Brass Band in the full dignity of his position as Bandmaster. It needs but the wave of his wand for us to hear the instrumentalists bring forth powerful tones. The bandmen play with a gusto which is pleasing, and race up and down their semi-quavers with the speed of race-horses.

Now came the wedding party—their progress was slow on account of the jam at the door, but trust Adj. Hyde, on the night of his marriage particularly, to make a way. The dear, huddled folk fell before him on the right and the left with magic rapidity, when you consider the crush, and triumphantly with his bride and party he mounts the platform amidst deafening volleys. Order is restored eventually, when the master of ceremonies, Brigadier Pickering, proceeds with the opening song, accompanied by the crash of two brass bands. A lady opposite to me looked intensely serious because the stout gentleman stood directly in front of her, and it was only by stretching her neck and raising herself on her toes she could get a glimpse of the animated scene of the platform. Her sober face was strictly out of correspondence with its environment, but, of course, it was not wise to say so just then—at least it is more correct to say it would have been useless to try to make yourself heard without the assistance of a fog-horn.

Major Creighton and Staff-Capt. Page prayed, after which followed some very interesting and original speeches on the part of J. S. Sergt.-Major Mason and Secretary Serrick, both of whom paid well-deserved compliments to the bride, who had been in charge of the Dovercourt corps for a period of seven months. The Lisgar St. Brass Band played a pleasing selection. Mr. Jesse Page also gave us one of his bright, pithy speeches. Staff-Capt. Cass read the lesson from the Word, when Brigadier Pickering read the Articles of Marriage, concluding with, "My dear comrades, if you wish to be married upon these terms, and if, in the presence of God,



Adjutant and Mrs. Hyde.

who searches all hearts, you know of no just cause why you should not be joined in marriage, stand forward." There was no hesitancy, the bride and groom came a pace or two to the front of the platform with a steady step, and the "I wills" followed in quick succession in a deliberate manner. A few minutes later we heard the voice of the Brigadier saying, "In the name of God and the Salvation Army I declare you to be man and wife together. Whom God hath joined together, let no man put asunder."

J. S. Sergt.-Major Andrews made an exceedingly good speech in behalf of the Aurora corps, and S.-M. Roberts in behalf of Dovercourt.

Adj. and Mrs. Hyde spoke in a pleasing vein, and the Brigadier concluded in a few choice words, the doxology rendered heartily bringing this most delightful wedding service to a close.

## Pacific Province Notes.

The visit of the Provincial Officer and Chancellor through Montana was most encouraging, the number of souls seeking salvation and sanctification exceeding the results on the recent trip to the Coast. The attendance at meetings and finances, on the whole, were excellent. It was evident that the officers had spared no effort to make the first visit of their Provincial Officer to their corps a success, and the outcome was most gratifying to all concerned.

At Fernie we found Ensign Scott, who has been down with typhoid fever, improving nicely, and hoping soon to be able to sit up, while Lieut. Lewis, who has nursed her, was more than delighted with the progress her patient was making.

The meeting at this place will not soon be forgotten. The Brigadier dedicated to God and the Army the daughter of Sergt.-Major and Mrs. Holmes, and before the meeting closed we had the joy of seeing seven men give themselves to God, two of whom have since become Candidates.

The Local Officers and soldiers have bravely carried on the fight in the open-air while the barracks was closed, on account of the Ensign's sickness.

A heavy rain at Nelson interfered somewhat with the success of the meetings there. The rush for the goldfields in the Lardeau district has taken away a lot of people, for the time being, from this town. Oh, that men would be as desirous of seeking eternal gain! The Chancellor had a few words with the children at the company meeting, and a most promising lot they are. Three girls have collected in the neighborhood of \$50 for Harvest Festival.

At Great Falls there was also a downpour of rain; nevertheless, we had a beautiful meeting, which closed with two men surrendering themselves fully to God. Adj. Dowell had just arrived two days before to take charge of the corps and the Butte District.

Capt. McDonald and Lieut. Rickard, of Livingston, had made special preparations for the open-air meeting, an organ mounted on a war chariot helping to create interest. The meeting was held in the Methodist Church, kindly placed at the Army's disposal for the evening. A fine audience greeted the Brigadier and listened intently to his message from the Word of God. We all felt, with the pastor of the church, that the meeting would bear good fruit in the lives of those present.

Capt. Johnston had the town of Billings pretty nearly painted red with announcements of the

meeting. Two open-air meetings were held, and when we arrived at the barracks a splendid crowd had gathered. The Brigadier, by the aid of God's Word and Spirit, brought them to see their duties and privileges, and when the invitation was given old and young made their way to the front—some seeking pardon, others sanctification—while Christians, gladdened at the sight, came forward to pray for the penitents and get their share of the blessing as well. It was truly a beautiful sight to see that row of men and women reaching right across the hall. We closed the meeting by singing, "God be with you till we meet again," after a general time of rejoicing.

At Helena we were greeted by Ensign May, who was smiling happy, and full of expectancy for a good time at the meetings. They had just smashed their Harvest Festival target, and both Ensign and Lieut. Knudson were jubilant over the success of the effort. The devil is strongly entrenched in this place, and soul-saving work is extremely difficult. We had two good meetings, but were disappointed at seeing no one yield to God.

For a full day of work and visible results Butte certainly beat the record. Three open-air meetings, four indoors, a meeting in the jail, and a census meeting did not leave much time for anything else. From the early morning kneed drill the power of God was wonderfully manifest, and one rarely sees more earnest seeking or more definite claiming of spiritual help than was seen that day. The barracks was crowded and a beautiful spirit prevailed. The Brigadier was in his glory. Sixteen souls came to God during the week-end, the last to come being the mother of one of our officers who was a soldier herself for years in England. A dear old colored brother offered to keep the P. O. and Staff-Captain a week if they would stay and continue the campaign.

The tour ended with a week-end at Missoula, where we had a splendid time. In the afternoon two men came to God, one of whom declared he had never been in such a place before. At night another man volunteered for salvation, much to the delight of his newly-married wife, who is a soldier. Mrs. Capt. Baynton, who has had a long illness, is improving, and was able to take some part in the week-end meetings. We regret to say Mrs. Sergt.-Major Keeney, nee Captain Wilcox, was at the time of our visit lying dangerously ill. May God lay His healing hand upon her.

The Brigadier has now visited every corps in the Province, and is more than ever impressed with the great opportunities before us. It is hoped that the proposed Soul-Saving Troupe will soon be on the field, and they will undoubtedly prove a great blessing.—L. E. T.

## A Converted Jew.

Two years ago I found salvation, and I thank God He is keeping me in the road to heaven.

Before I got saved I did not believe in Christ, being a Jew; but the Sunday night I came to the penitent form the light entered my heart, and I found Jesus Christ as my personal Saviour. He still gives me power to show by my life to my workmates that I have been in the cleansing fountain of Jesus' blood.—E. S. Gabriel, Winnipeg.



There are many devil's providences which make sin easy and obedience difficult. The precept, not the providence, is the rule of duty.—Spurgeon.

If thou art the lily and the rose of Christ, know that thy dwelling-place is among thorns. Only take care lest by thy impatience, by thy rash judgments, and thy secret pride, thou dost not thyself become a thorn.—Luther.



## OUR HISTORY CLASS.

### IV.—THE FRENCH.

CHAPTER XXX.

Francis IX. .... A.D. 1562-1589  
Charles IX. .... 1572

The next two reigns, though they are, of course, called the reigns of Francis II. and Charles IX., were really the reigns of their mother, Catherine de Medici. Francis was only fifteen when he lost his father, and was weakly and delicate; and though his mother took the chief management of affairs, she knew that he did not care for her half so much as for his young wife, Mary, Queen of Scots, who despised her for not being born a Queen, like herself, but only of a race of Italian merchants.

Mary's mother had been a sister of the Duke of Guise, and Catherine knew that she would help her uncle forward. Besides, the Duke was the handsomest and bravest gentleman in France, and had such gracious manners that all loved him. He was quite the head of the zealous Roman Catholics, and Catherine wanted to keep him down. So, as she did not care much for any religion, she made friends with the chiefs of the Huguenots. Queen Jane of Navarre was the real chief, for she had made her little colony of Béarn quite Calvinistic; but her husband, Antony, Duke of Bourbon, loved amusement more than anything else, and never cared enough to make up his mind. However, his brother Louis, Prince of Condé, was more than three times as good as the Huguenots than by the other party; and though not of a very religious man, he was sincere in thinking the Roman errors wrong. So these two drew Antony their way. Besides, the Admiral de Coligny, who had defended St. Quentin, was a thoroughly good, pious, sincere man, who was much looked up to as the most able of the Huguenot leaders. He was as good as the Duke of Guise, and he had a plan for selling him as the young King, but it was found out in time; and Guise, on his side, planned for inviting the Prince and his brother (who was also called the King of Navarre) into the King's chamber. Francis was to call out, "Here, guards!" and the guards were to dash in and seize or kill the two brothers. But Francis could not make up his mind to do such a cruel, treacherous thing; so he would not get the word, and let the Prince go safely. Guise was very angry and said he was going; but it was the happy for the poor boy that he was kept from the evil deed, for it was the best act of his life. He died of a swelling in the ear, in his seventeenth year, while Queen Jane and he went back to Scotland; and his brother, Charles IX., who was only twelve years old, began to reign.

The Duke of Guise lost power at court when his niece went away, and Catherine listened more to Condé. Indeed, she consented that the chief Calvinist ministers should have a conference at Passy with the Bishops, to try if they could not be reconciled to the church; but though they began peacefully, the argument soon ended in a quarrel. However the Huguenots were allowed to hold meetings for worship, provided it was not in a walled town, or where they could disturb Catholics; and in their joy at gaining so much, they ventured to do much more; and wherever they were the stronger, they knocked down the crosses and the images of the saints, and did all they could to show their dislike of the Catholic worship. At Vaas, where the mother of the Duke of Guise lived, there was a barn where the Huguenots used to meet. When her son was visiting her, she complained of them; and when he went to church on Sunday, he heard them singing. His followers were very angry at what they thought impertinence, broke into the barn, made a riot, and killed several. This was the beginning of the great war between the Catholics and the Huguenots—a sad and terrible one. It was interrupted by many short times of peace, but it would be tedious to enumerate all the wars and all the treaties. The chief thing to be remembered is, that a Guise was always at the head of the Catholics, and a Montmorency at the head of the Huguenots; and that though the Queen was a Catholic, she sometimes favored the Huguenots, for fear of the Guises; but she was so false that nobody could believe a word she said. The most honest man in court was the old Constable de Montmorency, but he was terribly stern and harsh, and every one feared him. The city of Rouen fell into the hands of the Huguenots, and Guise besieged it; but in the course of the siege he was shot by a murderer named Poltrot, and died in a few hours. His son Henry, who was very young at the time, always believed that the murderer had been sent by the Admiral de Coligny; and though this is not at all likely, the whole family revered Poltrot against him. During this siege, Antony, Duke of Bourbon (called the King of Navarre), was also killed. He was so great a loss to the Huguenots, for he had been so good to the other side, and his wife, Queen Jane, was free to set without him.

Old Montmorency was killed not long after, in a battle with the Prince of Condé, near St. Denis; and the Queen brought the Huguenots so prosperous that she said, in a light way, to one of her ladies, "Well, we shall have to say our prayers in French." Her sons were beginning to grow up. She did not like to put the King forward, lest he should learn to govern, and take away her power; but her third son, Henry, the Duke of Anjou, was very handsome and clever, and quite her favorite, for he was as false and cruel as herself. In the battle of Jarnac, he com-

manded. The Prince of Condé, who was on the other side, had his arm in a sling from a hurt received a few days before; and just as he had ridden to the head of his troops his horse kicked and broke his leg; but he would not give up and rode into battle as he was. He was defeated, and taken prisoner. He was lifted off his horse; and while he sat under a tree, for he could not get down, a friend of the Duke of Anjou shot him through the head.

The Queen of Navarre felt that she must come to the head of her party. She had one son, Henry, Prince of Béarn. As soon as he was born, his grandfather had rubbed his lips with a clove of garlic, and hidden him to be a brave man; and he grew up to be a great soldier's man. It was kept at Pau, in Béarn. He had run about on the hills with the shepherd boys to make him strong and hardy; and he was so that he was a boy of great promise. He was fifteen years old at this time; and his cousin Henry, son of the Prince of Condé, was about the same age. Queen Jane took him to the head of the Huguenot army, and all were delighted to serve under them, while Admiral de Coligny managed their affairs.

Under him and Queen Jane they prospered more than before, and Queen Catherine began to see that she should never put them down by force. She pretended to make friends with them, and she and her son, Charles IX., made them grants that affronted all the zealous Roman Catholics very much; but it was all for the sake of getting them into her power. She offered to marry her daughter Margaret to the Prince of Béarn, and invited him to her court. Poor Queen Jane could not bear to let her boy go, for she knew what would happen. Catherine kept a whole troop of young ladies about her, who were called the Queen Mother's Squadron, and who made it their business, with their light shoes, and their talk, and pleasant evil habits, to corrupt all the young men who came about them. Now Jane's little court was grave, strict, and dull, and Henry enjoyed the change. Catherine read him only too easy to laugh him out of the strict notions of his home. Poor Jane tried to keep up his law; she wrote to him, and sent him letters and horses, and he will be used to care for; but cunning Catherine took care never to have mother and son at her court together. She sent Henry home before she invited his mother to the court. When Jane came, Catherine said to one of her friends, "I cannot understand this Queen; she will always be doing us wrong." In a passion, was the answer; "then she will tell you all her secrets." But Jane never would be put in a passion, and Catherine could get no power over her. Catherine had poisoned her. There was a man about court, a perfumer, whom people called, in whispers, "The Queen's Poisoner."

## Our Medical Column.

### MEASLES.

This disease is of far less importance, with regard to the immediate danger of life, than either small-pox or scarlet fever; and yet there so often follow in the train of measles complications, which may have a permanent effect upon the health and vigor of the individual, that the disease is, nevertheless, one of considerable importance. Moreover, it is important to be able to recognize measles because of the similarity of this disease with scarlet fever, and the consequent possibility of mistaking one for the other.

The interval between exposure and the onset of the symptoms is from ten to fifteen days; then occurs the stage of invasion. The onset of the disease resembles a severe cold or an attack of influenza. The individual sneezes repeatedly; the eyes are also usually inflamed, red, and watery. There is, also, soreness of the throat, hoarseness, and a dry, painful cough. At the same time there is usually a chilly sensation, perhaps shivering, but rarely a distinct and pronounced chill. Then begins a fever, usually less intense than that of scarlet fever; the appetite is impaired; nausea and vomiting may occur; there are weathering pains in various parts of the body, especially in the head and limbs; there is general debility and languor. In children more marked symptoms such as convulsions and bleeding of the nose may occur; sometimes, too, the disease is ushered in with an attack of false croup. After a time, which varies somewhat, though averaging about four days from the beginning of the symptoms, there occurs the stage of eruption. The rash is usually first seen on the forehead and temples, rapidly spreading over the face and neck. Within forty-eight hours the entire body and extremities are covered. It will be noticed, therefore, that the spread of the rash in measles is less rapid than in scarlet fever or small-pox.

The rash begins with the minute red specks similar to those of the scarlatinal rash, except that the color is a less intense red; the rash of measles, however, is usually arranged to somewhat eccentric patches. The specks of this stage resemble the pimples of small-pox before the formation of vesicles, but they do not give that shoe-like sensation to the finger that they are more like flatness. The eruption is often attended, like that of scarlet fever, with considerable itching, and there may be

some swelling of the skin, especially on the face. Sometimes a few vesicles may be observed among the dark red patches. The fever continues until about the third or fourth day after the appearance of the rash, when both fever and eruption gradually disappear. The rash begins to fade where it began to appear—on the face.

Most of the symptoms which were present before the appearance of the rash—the inflammation and discharge from the eyes, nose, and throat—continue during the eruption.

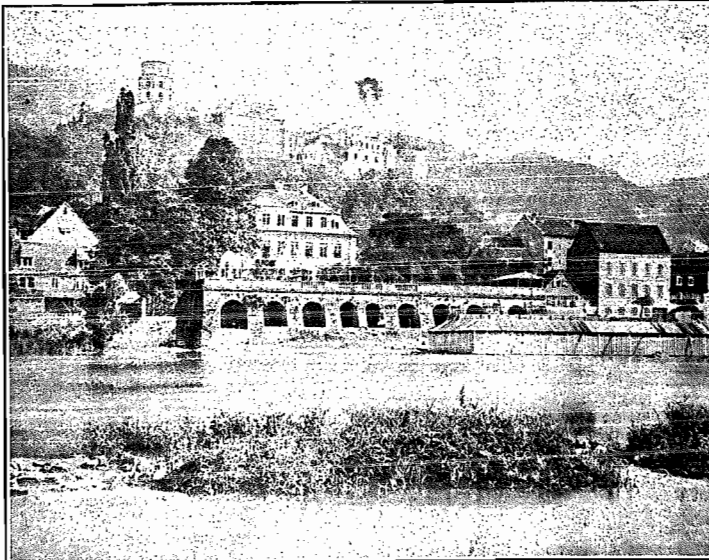
Stage of Desquamation.—The falling of the eruption and the scaling of the skin does not peel off to the same extent as in scarlet fever, the scales being always small and not pitted. The fever which has persisted during the eruption now begins to decline, though the cough and inflammation in the eyes may continue for some days subsequently.

Such is the history of an ordinary case of measles; there are several variations from this type, and several complications may aggravate the gravity of the disease. The affection of the eyes, nose and bronchial tubes, though quite characteristic of this disease, are sometimes wanting; and there are cases which are unmistakably measles, though the peculiar rash is but imperfectly developed. Sometimes, too, severe cases of measles, like those of scarlet fever, are characterized by the escape of blood from the blood-vessels into the skin, making diffuse dark-red patches.

Among the complications which often follow measles are obstinate affections of the eyes and of the lungs, and severe inflammation of the lungs; somewhat less frequently there occur attacks of diphtheria and true croup. A possible complication is also deafness, originating in the same way as was described in connection with scarlet fever.

The more important points distinguishing this disease from scarlet fever and small-pox are the long interval after the first symptoms before the rash appears, the affection of the eyes, nose, and air passages, the appearance of the eruption first on the face and its gradual extension over the body, the dark-red color of the rash and its arrangement in circular or crescent-shaped patches. Until the appearance of the rash it is impossible to decide definitely upon the nature of the complaint, and hence in these exceptional cases in which the rash does not appear a definite diagnosis is almost impossible.

Treatment.—The directions already given for the treatment of mild cases of scarlet fever apply equally well to measles, except that in the latter complaint there is rarely any necessity for local treatment of the throat. Sometimes it becomes necessary to make cal applications to the eyes, or to administer a few drops of paregoric for the cough. The usual indications for treatment



Heidelberg Castle, Germany.

Wife very anxious.

4240. CAMP JOHN. Age 62 years, gold dental work, 6 years ago at Royal Oak, William Creek, Cariboo, Vancouver Island.

4251. BAILEY, FRANCIS GEORGE. Age 55, height 5 ft. 10 in., grey eyes and hair, fair complexion, supposed to be a school master. Last heard of in Toronto fourteen years ago.

4264. KING, LOCKHART D. Age 22, tall, light complexion, blue eyes, short hair. Last heard from in Winnipeg in September, 1902.

4265. WOOD, HENRY JOHN. Age 35, brown eyes, blue eyes, prominent top lip, slim. Last known to be working on a farm at Leamoville, P.Q.

4227. ALLEN, GRACE HELEN. Age 21, dark eyes, pale complexion, small scar on her neck. Lost in Seattle five years ago. If she will write home everything will be forgiven. Her mother's heart is breaking. She never comes to yearn after her with a mother's unchanging love. Miss Booth will be glad to be of any personal service possible, and if Grace Allen will write her she will be glad to give her any information of her mother. All foreign correspondence copy.



John Camp.



Grace Helen Allen.

### T. F. S. APPOINTMENTS.

Ensign Maroon.—Medicine Hat, October 31, November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, December 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, January 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, February 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, March 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, April 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 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# Songs of the Week.

Selected by  
Adjutant Parsons.

Adj. Wm. Parsons is at present in charge of the Temple corps, and has been actively engaged in Salvation Army work since 1890. He came out of that famous Salvation Army corps, Bay Roberts, Nfld., and has waged a noble warfare ever since. He has latterly commanded Montreal I. corps, was promoted Adjutant in November, 1902, did some special work in the Central Ontario Province, when he saw many souls saved at the penitential form.

The following songs were taken from a number the Adjutant has carefully preserved from time to time, and are among his favorites.



Adj. Parsons.

Yet as a trifer he sinned away,  
All of his day of grace,  
Dying without a desire to pray,  
Went to his chosen place.

Tune.—Scatter seeds of kindness (New B.B. 175).

3 The way to heaven is narrow, but it's broad enough for me.  
And when I tell my reasons I think you will agree  
That it is plenty wide enough to take me up above.  
To the Kingdom of the Saviour, where all is joy and love.

Chorus.

The way to heaven is narrow, (Repeat)  
But it leads to heaven above.

There's no room for tobacco, or whiskey, gin, or beer,  
For lying, hate, or envy, or the sins that once were dear,  
For Christ is always with us, and everything we do  
Or say or think must always prove that to Him we are true.

Christ never goes to ball-rooms, to the play, or gambling hell,  
And if we travel with Him we must keep from them as well.  
For if we truly love Him we will strive to do His will,  
And by His grace in everything His holy law fulfil.

So you see the way is narrow, and also very straight,  
But I wouldn't have it wider, for it ends right at the gate  
That opens into heaven where redeemed ones ever sing  
Praises to the One who saves us—Immanuel, Lord and King!

Tune.—Ye must be born again.

4 When Jesus was upon the earth,  
One night a ruler to Him came;  
Christ told him of a second birth,  
He said, "Ye must be born again."  
The ruler could not understand  
How such a change could ever be;  
The Saviour's great salvation plan  
To him seemed a great mystery.

Chorus.

Born again, born again,  
Jesus said, "Ye must be born again."  
Would you enter the Kingdom of heaven?  
Ye must be born again.

Oh, there are many living now,  
Who really cannot understand  
How 'tis that they can never grow  
To be a follower of the Lamb.  
They see not why they can't arrange  
To give up doing that or this,  
And so effect a gracious change  
And enter into perfect peace.

But that is not the Saviour's plan;  
He says, "Ye must be born again."  
And grace must kill the evil man  
That doth in human nature reign.  
Repenting of a life of sin,  
Casting all your sins at Jesus' feet,  
Believing He will take you in,  
And make your peace and joy complete.

Your life will then become quite new,  
Desires and motives will be pure,  
The world will lose its charms for you,  
You'll want its empty joy no more.  
Thus you will live a life divine,  
And spread abroad the Saviour's fame;  
Your light will ever brightly shine,  
When you are really born again.

Tune.—Sweet bunch of daisies.

5 My heart was aching, burdened with sin,  
Conscience was hardened, no peace within,  
Hope almost left me, plunged me in despair,  
Till Jesus promised my sins to bear,

Chorus.

Sweet love of Jesus, filling my soul,  
How grand His peace is now that I'm whole.  
I mean to love Him, let come what may,  
I'll follow Jesus, yes, all the way.

I heard the message, hope came to me;  
Could it be real, could I be free?  
God loved the whole world, His Son He gave,  
He came from heaven my poor soul to save.

I came to Jesus, fell at His feet,  
All sorrow left me, joy came so sweet,  
Down came the sunshine right into my soul,  
My guilt was pardoned, Jesus made me whole.

Now I'm a soldier, happy and free,  
In God's own Army as you can see;  
Sinner, come and seek Him, be a soldier true,  
Come, come to Jesus, He will love you, too.

Tune.—Sweet by-and-bye (B.J. 28).

6 There's a place in Thy bosom for me,  
Where my sin-wounded heart was made whole.

My ocean of love is in Thee,  
Thy breast is the home of my soul.

There's a place, I believe, (Repeat)  
There's a place in Thy bosom for me.

There's a place where Thy whispers are heard,  
Where Thy beautiful face can be seen,  
Where the fires of Thy altars are stirred,  
Where the blood and the water make clean.

Thy beauty my clouds disappear,  
Thy smiling makes sunshine to come,  
In Jordan Thy hand will be near,  
To lead all Thy warriors home.  
The late Colonel Pearson.

Tune.—I will follow Thee (New B.B. 144).

7 Jesus, I my cross have taken,  
All to leave, and follow Thee;  
Though I be despised, forsaken,  
From hence my all shall be.  
Perish every fond ambition,  
All I've sought, or hoped, or known;  
Yet how rich is my condition!  
God and heaven are still my own.

I will follow Thee, my Saviour,  
Thou didst shed Thy blood for me;  
And though all the world forsake Thee,  
By Thy grace I'll follow Thee.

Let the world despise and leave me,  
They have left my Saviour, too;  
Human hearts and looks deceive me—  
Thou art not like them, untrue.  
And while Thou shalt smile upon me,  
God of wisdom, love, and night,  
Foes may hate, and friends may shun me,  
Show Thy face and all is bright.

Tune.—Down in the garden (New B.B. 29).

8 Dark was the hour, Gethsemane,  
When through thy walks was heard  
The lowly Man of Galilee  
Still pleading with the Lord.

Chorus.

Down in the garden,  
Hear the mournful sound;  
There behold the Saviour weeping,  
Praying on the cold, damp ground.

Alone in sorrow see Him bow,  
As all our griefs He bears;  
Not words may tell His anguish now,  
But sweat, and blood, and tears.

Here prostrate on the earth He lies,  
Obedient well-beloved Son;  
But still the fainting Sufferer cries,  
"Father, Thy will be done!"

For me He prays, I hear Him pray,  
He will my soul receive.  
Now, Jesus, take my sins away;  
Now, Jesus, I believe.

Can I forget the tears and blood  
Which there He shed for me?  
They flow, a constant cleansing flood,  
... radiant, rich, and free.

Tune.—Just as the sun went down.

2 Under the spell of the Spirit's power,  
In the accepted day,  
Into a hall two brothers came,  
Reared in one home were they.  
Jesus a Saviour to both appeared,  
One gave to Christ his heart,  
Eagerly seeking he found Him near:  
One bade the Lord depart.

Chorus.

One chose the Christ and one refused,  
So they must separate;  
Nothing can bring them together now,  
Over that gulf so great.  
One at the Lord's right hand appeared,  
One at the dread left hand,  
Called by the Judge of the quick and dead,  
Each shall before Him stand.

After the first one had made his choice,  
All through the passing years,  
Faithful he did his Master's will,  
Sometimes 'mid grief and tears,  
Sometimes with joy that the saints can feel  
One of the true and tried,  
Loving so dearly the Lord He knew,  
Serving Him till he died.

Still heard the other the Spirit's voice,  
Fainter, and still more faint,  
Call to him, "Make the Lord your choice,"  
Call him to be a saint.